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OCT 28 1932

MISSIONS

In this Issue

In Everything Give Thanks

GEORGE W. TRUETT

Among the Tortilla Eaters of Mexico

FRED. L. MEADOWS

The World Crisis and Its Call to Evangelism

JOHN R. MOTT

Revolution and Religious Education in Brazil

HARVEY E. CRESSMAN

The Light Shines in an Abandoned Field

CLARENCE E. CHANEY

Adventures in Racial Friendship

MRS. CHARLES A. BROOKS

The Foreign Mission Chronicle

ARRIVED

Miss Anna Hagquist of Tondo, Congo, in New York, May 23.
 Dr. Josephine Lawney of Shanghai, China, in San Francisco, May 25.
 Rev. J. H. Telford of Kengtung, Burma, in New York, May 27.
 Miss Grace A. Maine of Toungoo, Burma, in Los Angeles, May 28.
 Rev. and Mrs. J. M. Smith of Pinyin, Burma, in New York, May 31.
 Rev. and Mrs. C. U. Strait of Haka, Burma, in San Francisco, June 8.
 Dr. and Mrs. J. E. Cummings of Henzada, Burma, in Boston, June 10.
 Miss L. B. Hughes of Taunggyi, Burma, in Montreal, June 12.
 Miss Dora Fensom of Shanghai, China, in New York, June 19.
 Miss Leonette Warburton of Iloilo, P. I., in New York, June 21.
 Rev. and Mrs. D. C. Holtom of Tokyo, Japan, in San Francisco, June 22.
 Mrs. P. A. Sornberger of Iloilo, P. I., in New York, June 29.
 Rev. and Mrs. G. S. Jury of Rangoon, Burma, in Montreal, July 4.
 Miss Grace Bullard of Kavali, South India, in New York, July 5.
 Miss Dorothy Dowell of Iloilo, P. I., in San Francisco, July 7.
 Rev. A. H. Page of Swatow, China, in San Francisco, July 12.
 Mr. and Mrs. H. R. S. Benjamin of Ningpo, East China, in Victoria, July 12.
 Mr. and Mrs. D. S. Dye of Chengtu, West China, in New York, July 31.
 Miss Agnes Meline of Yokohama, Japan, in Vancouver, July 19.
 Miss Anna Long of Jorhat, Assam, in New York, August 1.
 Rev. and Mrs. T. Wathne of Ongole, South India, in New York, August 2.

Mr. and Mrs. J. E. Moncrieff of Chengtu, West China, in New York, August 20.
 Miss Louise F. Jenkins of Himeji, Japan, in New York, August 26.
 Miss A. Verna Blakely of Tura, Assam, in New York, September 13.

SAILED

From Seattle, April 30, on the *President Madison*, Mr. and Mrs. Clarence Hendershot and daughter, for Burma.
 From New York, June 28, on the *Leviathan*, Roland Metzger, son of Rev. and Mrs. P. C. Metzger; and Walter Rodgers, Jr., son of Rev. and Mrs. W. E. Rodgers, to Antwerp; from Antwerp, July 15, on the *Anversville*, to Belgian Congo.
 From Seattle, July 9, on the *Pres. Cleveland*, Rev. and Mrs. E. B. Roach, for Hong Kong; from Hong Kong, July 30, on the *Mantua*, for Singapore; from Singapore, August 4, on the *B. I. Steamer*, to Burma.
 From Antwerp, July 15, on the *Anversville*, Rev. and Mrs. H. D. Brown and son; Rev. Henry Erickson; Rev. and Mrs. U. A. Lanoue; Rev. and Mrs. C. E. Smith; Dr. and Mrs. G. W. Tuttle and son; and Dr. Dorothea Witt, for Belgian Congo.
 From New York, July 21, on the *Olympic*, Miss Mary I. Laughlin and Miss Isabella Money, daughter of Mr. and Mrs. J. B. Money, for Southampton; from Liverpool, July 29, on the *Chidwin*, to Burma.
 From Seattle, July 23, on the *President Taft*, Mr. Ernest Ackley, to the Philippine Islands; Rev. and Mrs. D. C. Graham and two children, to West China; Miss Goldie Nicholson to Japan; Miss Pauline Ware to the Philippine Islands.

From Vancouver, August 13, on the *Empress of Asia*, Rev. and Mrs. Henry Huizinga, to East China.
 From New York, August 13, on the *Tuscania*, Rev. J. H. Telford, for Scotland, enroute for Burma.
 From New York, August 19, on the *Minnewaska*, Miss Mildred G. Tice, to France, for Belgian Congo.
 From Seattle, August 20, on the *President Madison*, Miss Vida Post, for Japan.
 From Los Angeles, August 21, on the *President Coolidge*, Rev. and Mrs. R. Fred Chambers, to Hong Kong; from Hong Kong, September 9, on the *Ranchi*, to Singapore; from Singapore, September 29, on the *B. I. Steamer*, for Assam.
 From New York, August 26, on the *Westernland*, Rev. and Mrs. S. E. Moon, to Antwerp; from Antwerp, September 9, on the *Anversville*, to Belgian Congo.
 From New York, August 26, on the *Westernland*, Foreign Secretary J. C. Robbins and Mrs. Robbins, to Southampton; from Liverpool, September 9, on the *Sagaing*, to Burma.
 From San Francisco, August 26, on the *President Coolidge*, Rev. and Mrs. E. H. Cressy and Rev. and Mrs. B. A. Slocum, to East China.
 From New York, September 2, on the *American Merchant*, Dr. and Mrs. H. W. Kirby and two children, to London; from London, September 17, on the *Morvada*, for Assam.
 From Boston, September 3, on the *Laconia*, Mrs. A. S. Adams, to Liverpool; from London, November 11, on the *Ranchi*, to South China.
 From New York, September 6, on the *Vulcania*, Rev. and Mrs. A. M. Boggs, for Palestine; enroute to South India.

Who Will Repair the Damage?

At midnight on September 26th a hurricane struck the north coast of Porto Rico. Not a tree and scarcely a house in the path of the storm remained standing. One entire town disappeared, its houses crumbling as if built of cards. As reported on page 518, more than 200 persons lost their lives. To help care for the wounded the Grace Conaway building of the Evangelical Seminary was promptly converted into a hospital.

Porto Rico Baptists lost nine frame chapels and one parsonage. Only one of the chapels built after the hurricane of 1928 was destroyed and this was a frame structure. The best insurance against hurricane and earthquake is reinforced concrete. Twenty-one other buildings of the Mission lost all or a part of their iron roofs.

To repair and replace Baptist Mission buildings and furniture will cost at least \$35,000. In view of present contributions toward the unified budget and the consequent difficulty of providing for the regular needs of all our missionary organizations, it does not seem possible to issue a special appeal for this amount.

Fortunately there are no limitations in our appeal to God. "All things are possible to him that believeth." We ask the prayers of God's people for the restoration of these buildings, so that little children and their parents may once again crowd into them for worship and Bible study.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

SAMUEL BRYANT, Treasurer

CHARLES S. DETWEILER, Secretary for Latin America

23 East 26th Street, New York, N. Y.

QUESTION BOX

(Answers found in this issue)

1. Who intends to live in the corner of a city wall?
2. In what city did 50,000 people live 60 years ago?
3. What took ten years to plan and construct at a cost of \$250,000?
4. Who arrived in New York on September 26th?
5. Who had to promise to be patient with his mother-in-law?
6. What was manufactured in 1749 and 1802?
7. Who was the most popular person at Camp Neyoraca?
8. Who is described as "the Washington of China"?
9. What is the meaning of *tabangi uko*?
10. What town has 70 Baptist church members?
11. In what town does "prohibition actually prohibit"?
12. Who is Saw Chit Maung?
13. Who has been a member of the Home Mission Board for 21 years?
14. What and where is Rua Ouvidor?
15. "The present is a time" (complete the sentence).
16. To what country was the first Baptist missionary sent 51 years ago?
17. How many tribes are represented at Bacone College?
18. What town has "disappeared" and with it the Baptist chapel?

PRIZES FOR 1932

For correct answers to every question in the 10 issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1933, to receive credit.

This contest is open only to subscribers.

A Special Word to Subscribers

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VOL. 23

MISSIONS

No. 9

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, D.D., Associate Editor

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This Is Baptist News!

ON Tuesday, May 23, 1933 an event will take place that has had no parallel in the memory of any living American Baptist.

On that day the Northern Baptist Convention and the Southern Baptist Convention will hold a joint meeting in Washington, D. C.

This is Baptist news of the first importance. Nothing like it has occurred in the more than 85 years since Northern and Southern Baptists in 1845 separated into sectional conventions.

This joint meeting is made possible because both conventions voted to hold their annual sessions next year in the national capital. The Southern Convention will begin May

19, and the Northern Convention will close on May 29. There will thus be a continuous Baptist Convention from May 19 to 29, with the joint meeting on May 23. The program of its three sessions will be arranged by the program committees of both conventions. The question of having a common theme for both conventions has also been referred to the two committees.

Back of the decision to hold a joint meeting is something more than the coincidence of having both conventions in Washington in 1933. It evidences the fruition of recent years of fraternal visitation across the borders. Presidents from the North have gone South and Presi-

dents from the South have come North. All have discovered a hospitality and a bond of spiritual kinship on both sides the border that were more than hearsay. Dr. W. H. Bowler in his unique experience helping Southern Baptists promote the Every Member Canvass found that their problems were no different from those on this side of the traditional Mason and Dixon line. The joint tour of Presidents Mattison B. Jones and J. W. McGlothlin with 26 public meetings revealed that there was a spiritual union among Baptists North and South that should be given more organized public expression. The Washington joint meeting is thus another step in this growing unity of purpose. An announcement issued from the Southern Baptist Convention office in Nashville characterizes the projected meeting as "an expression of good fellowship and to bring about a closer coordination and cooperation between the Baptists of the North and the Baptists of the South."

A joint committee meeting was held September 15th in Washington when arrangements were made for the combined session next May. There were present C. O. Johnson, President, W. H. Bowler and Maurice A. Levy, representing the Northern Baptist Convention; Hight C. Moore, J. M. Shelburne and Austin Crouch, representing the Southern Baptist Convention, and C. W. Daniel, chairman of the committee on order of business of the Southern Baptist Convention; and H. W. O. Millington, W. S. Abernethy, Gratz E. Dunkum, Henry L. Sweinhart, Rufus W. Weaver and Samuel J. Porter of the local committee. Dr. C. O. Johnson was elected chairman, and Austin Crouch, recording secretary.

The joint sessions will be held in the Washington Auditorium where Northern Baptists had their convention in 1926. It seats 6,400 and it is safe to say that on May 23rd everybody who takes part in the program will have the pleasure of not speaking to an unoccupied seat.

We are making Baptist history!

Shall We Give Thanks?

Thanksgiving Day, observed this year on November 24, will soon be here. It will summon us again to give expression to our gratitude.

This has been a hard year, full of unemployment, misery, poverty, distress, suffering. Yet in spite of hard times, all of us have much for which we need to give thanks. Gratefulness is one of the great virtues of humanity.

Nevertheless gratitude must be expressed. Why not express your own thankfulness for life's blessings by making a gift to the American Baptist Foreign Mission Society on the annuity plan, designating either yourself or some member of your family as beneficiary.

By so doing you will accomplish two things, both of them desirable and important in these days of declining incomes and reduced contributions for Christian activities:

- (1) It will guarantee you or your beneficiary a fixed income for life;
- (2) It will help spread the Christian gospel around the world.

After the death of yourself or your beneficiary the net remaining principal of your gift will be used in the work of the Society.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Write to Dr. P. H. J. Lerrigo, 152 Madison Avenue, New York City, for complete information

All correspondence strictly confidential

It Covers the World

In reviewing the proofs before sending them back to the printer, we were astonished over the large number of countries mentioned in this issue. All but one of the six continents come within its scope, as will be seen from the following list:

ASIA: Japan, China, Manchukuo, Turkey, Philippine Islands, Assam, Burma, India.

AFRICA: Belgian Congo.

EUROPE: France, Italy, Rumania, Germany, Belgium.

SOUTH AMERICA: Brazil, Trinidad.

NORTH AMERICA: Porto Rico, Mexico, United States (Montana, California, Oregon, Pennsylvania, Texas, Idaho, South Dakota, New York, Maine, Wisconsin, Tennessee, and others.

Even the sixth continent, Australia, is actually mentioned for Dr. Mott refers to it in his review.

Naturally we think this is quite an international issue of *MISSIONS*!

A Third Generation Missionary Is Formally Commissioned

On prayer meeting night, September 22nd, the big auditorium of the First Baptist Church of Beverly, Cal., was solidly filled for the impressive Commission Service of Rev. and Mrs. Roger Cummings. They are now en route as new missionaries to Burma. Dr. John Snape, pastor of the Baptist Temple in Los Angeles, and new President of the Foreign Mission Society, presided. President Claiborne M. Hill of the Berkeley Divinity School offered the Commission Prayer; Prof. Stacy R. Warburton made the address; Prof. Sandford Fleming offered the Invocation. Dr. Snape announced that the Temple Church had formerly appointed these two new missionaries as the representatives of the church in Burma and had agreed to contribute to the Foreign Mission Society the full amount of their salaries. Mr. Cummings is a third generation missionary. His father, Dr. W. E. Cummings, recently retired after 45 years of service in Burma. His grandfather was the late Dr. W. H. Roberts who gave 40 years to work in Burma.

It Pleased Them!

Approval by people of discriminating judgment is always appreciated. The September issue of *MISSIONS* received much favorable comment, both in spoken word and in written communication. The following paragraphs are taken from four letters recently received:

With Great Pleasure and Satisfaction

I read the September issue of *MISSIONS* with a great deal of pleasure and satisfaction. It seemed to me that your assembling of material was in such a form that pastors and leaders could more quickly grasp the special items of interest for their own use. My congratulations to you on this issue.—*W. A. Hill.*

The Judgment of Many People

I want to assure you that I greatly enjoyed the remarkably fine way in which you gave a report of our recent Convention in September *MISSIONS*. What you have said about the Convention seems to be the judgment of many people who have expressed themselves to me. Particularly pleased was I to note the very wonderful tribute you paid to the marvelous messages of our guest, Dr. George W. Truett. I would go miles upon miles to hear him preach at any time.—*Mattison B. Jones.*

He Does Not See How It Could Be Improved

I do not see how the September issue of *MISSIONS* could be improved. I think you are to be congratulated upon the magnificent style, careful details and broad scope of this report. I read the magazine with great interest.—*W. H. Main.*

It Made a Great Impression

It was not until last evening that I had the opportunity to read the September number of *MISSIONS*, and I went through it from cover to cover. I cannot refrain from taking this earliest opportunity of telling you that I think it is as fine a piece of work of the kind as *MISSIONS* has ever had. It is vivid, varied, and valuable from beginning to end. You not only have treated the subject matter of the Convention and its environment in a complete and interesting way, but you have been fair and generous to those involved in Convention affairs. I shall preserve this copy of *MISSIONS* very carefully.—*Clarence M. Gallup.*

**DID YOU ENJOY THE SEPTEMBER AND THE OCTOBER ISSUES?
YOU CAN HELP THE MAGAZINE BECOME BETTER AND BETTER
BY RENEWING YOUR SUBSCRIPTION WHEN IT EXPIRES
AND BY RECOMMENDING THE MAGAZINE TO YOUR FRIENDS.**

The Club Manager in your church will be grateful for your cooperation. If you have no Club Manager, ask your pastor to appoint you and thus become the representative of MISSIONS in your church.

Address

MISSIONS

152 MADISON AVENUE

NEW YORK CITY

**Morning
Afternoon
And
Evening**

*At the Royal
Ambassadors
Boys' Summer
Camps*

(See pages 543-551)



**Top, THE MORNING
DAILY DOZEN AT GREEN
LAKE, WISCONSIN**

**Center, THE ATHLETIC
FIELD AND THE MAM-
MOTH OUTDOOR SWIM-
MING POOL AT OCEAN
PARK, MAINE**

**Bottom, AROUND THE
CAMP FIRE JUST BE-
FORE TAPS IN THE
BLACK HILLS OF SOUTH
DAKOTA**

MISSIONS

VOLUME 23

NOVEMBER, 1932

NUMBER 9

In Everything Give Thanks

From Dr. George W. Truett's Final Devotional Address at San Francisco



TWO days in the life of the American Republic, if worthily preserved, will presage its endurance: Independence Day, and our national Thanksgiving Day.

In 1611, the early American colonists came together for that first Thanksgiving Day. The year had been one of awful difficulty. Sickness had reigned. Again and again death had invaded their ranks. Crops were scant; granaries had but little in them. Yet in all their adverse, untoward conditions, those early colonists came together 311 years ago to give devoutest thanks to Almighty God

for His all-sufficient mercy.

Today we should likewise be grateful. Every day should be a thanksgiving day for all of us. Paul points out the way by saying, "In everything give thanks." Suppose that all of us should recount our many blessings from the good hand of God. Where would we begin and where end? There is much wisdom in that song, "Count your many blessings, name them one by one." If we should attempt today to enumerate all of the blessings that have been and are being showered upon the earth, the figures would multiply faster than we could count.

Where would we begin? Perhaps with our home. Which one of us could possibly voice worthily his gratitude for his home, no matter how humble? We would give thanks to God for our daily work. Who isn't grateful for the privilege, the calling of work? We would go on to think of our country. Surely our hearts burst forth with unreserved loyalty and gratitude whenever we sing "My country, 'tis of thee." We would think of the growing sense of stewardship

as voiced in beneficences and social service work. We would think of the triumph of education. The sure foundations of a country are never laid in ignorance but in knowledge.

Most of all we would be grateful for every token God gives of his advancing kingdom. The past year has been a murky one in many ways, yet in our churches there have been many tokens of God's saving grace, while reports from our mission fields have set our hearts ringing with gladness.

Our commonest sin is ingratitude. We see it in all circles of life. In the home, children forget to be thankful to parents. The same lack is sometimes seen on the part of parents toward children. We often sin in this respect in relations between husband and wife. How miserly we are in expression of gratitude! Employers forget to say the word of praise to employees, and vice versa. Public men stagger with mountainous burdens upon them, without any word of praise or thanks. The circle widens when we come to the highest realm of all. Our neglect of gratitude is pitiful beyond speech when we come to gratitude to God. Only one leper returned to give thanks. Where were the other nine?

Wherever we go, let the habit of thankfulness be regnant. It will deepen our sense of penitence; it will conquer our habit of fault-finding. It will repress the spirit of anxiety which is useless, unchristian and adds to our burden. It will strengthen the conquering note of hopefulness. As children of the living God, we are to go out, men and women of another spirit, and meet this world with irrepressible hope and cheer.

Paul said, "In everything give thanks." He did not say *for* everything give thanks; but *in* everything give thanks. No matter what comes, look for the bright light on the cloud and you will always surely find it.

The World Today

Current Events of Missionary Interest

Hurricane Destroys 217 Lives in Porto Rico

A DEVASTATING hurricane swept across the beautiful island of Porto Rico on September 27th and left in its wake 217 dead, 2,219 injured, 245,000 homeless, and property loss amounting to millions of dollars. The city of San Juan, of Spanish-American War fame, and the surrounding area felt the full brunt of the storm. Forty villages were affected and 20 of them suffered severe damage. Porto Rico seems to be fated with such disasters. No survivor of the previous storm of September 13, 1928, has forgotten its horrors. Governor James R. Beverley appealed to President Hoover for relief, in the form of 5,000 tents, 30,000 cots and quantities of blankets. The Red Cross responded promptly to this new emergency. Relief workers were sent by airplane. A special train of 13 cars loaded with 5,000 barrels of flour left the flour mills in Buffalo September 30th for New York and thence by steamer to San Juan. Fortunately half of those left homeless were only temporarily so, shelter being made available as soon as the wreckage could be cleared away. But the rest had nothing left at all.

What life is like after such a storm has spent its fury is described in a press despatch: "San Juan has begun to appreciate some of the matter-of-course conveniences to which no thought is given in normal times. Failure of the main power plant has interrupted the water service, for there is no power to pump the water supply from the reservoir. Neither is there power to run the bakeries, the coffee roasters and the ice plants. Trolley cars, of course, are out of operation. There is not a gasoline service station where a tire can be filled with air or a tank with fuel except by hand. Lights are out and the supply of candles is largely exhausted. In a city of 115,000 population the lack of water is keenly felt."

Property of the Home Mission Society has again suffered. A report from Rev. G. A. Riggs based on personal observation states: "Scarcely a house stands between Rio Piedras and Rio Grande (a distance of about 25 miles). The town of Canovanas has disappeared and with it our chapel. Two of our rural chapels are gone; from two others in that general region I have not yet had word. A roof from a nearby two-story building was blown on the Carolina church roof and crashed through it, breaking all the timbers and opening a place for the wind to tear out some of the opposite side of the roof. The parsonage in Carolina lost its roof. The Rio Piedras and San Juan churches had their roofs badly damaged. Little is left of our Santurce frame chapel."

Property damage is estimated at \$35,000. At least four new chapels must be built and many roofs repaired. So far it does not appear that any of the new buildings constructed after the hurricane of 1928 were seriously damaged. Reinforced concrete is the best insurance against hurricane and earthquake.

The World's New Danger Zone in the Far East

WHILE the only certainty at the present time about the situation in Manchuria and the Far East is uncertainty, it is well that our readers should get as impartial a view as possible of the existing conditions. Stated in the simplest form, these are the facts:

As the result of a military campaign of the Japanese Army in Manchuria in 1931, a new State of Manchukuo was set up by Japan as an independent commonwealth, with Henry Pu-yi, former boy emperor of China, as titular regent. By force of arms Japan handed over to the new State 400,000 square miles of Chinese territory, with a population of 30,000,000 people overwhelmingly Chinese. China entered vigorous protest before the League of Nations and in part reprisal undertook a boycott of Japanese trade. China and Japan were involved in a virtual state of war at Shanghai for months before a compromise was effected, largely through the efforts of Great Britain and the United States, whereby Japan withdrew its military forces from Shanghai, but did not, however, yield her claims to a commanding position in Manchuria, insisting that this Province was absolutely essential to the Japanese people and that the Chinese had forfeited any rights to rule there. A square issue was joined between China and Japan before the League of Nations, and Japan in a White Book strongly defended her actions and accused China of breaking her international pacts. The League referred the matter to a commission known as the Lytton Commission, which was to report at its November meeting. Without waiting for this report the Japanese Government on September 15 recognized officially the new State of Manchukuo, signing a treaty calling for a defensive alliance between the two States, and marking the first recognition by a foreign power. Defending this action, Japan's foreign minister, Count Uchida, pointed out that Manchukuo declared its independence last spring, denied that Japan had violated any treaty, and promised that Manchukuo would follow the "open door" policy. He stated strongly Japan's intention to stand by its position and policy in Manchuria as an accomplished fact, and in case of extremity to withdraw from the League of Nations rather than submit to the findings of the Lytton Commission

which are unfavorable to Japan for acting in undue haste.

The position of the United States is involved from the fact that Secretary of State Stimson had declared it to be the policy of this Government that it would not recognize any new state or claims established by force of arms in violation of existing treaties, peace pacts, and the rules of the League of Nations. While the leading European nations have been supposed to be in general agreement with this position, united action is not assured, and it is recognized that with Russia deeply interested as a possible ally and supporter, a situation of the most critical character would exist in Asia. This section of the world has well been named the world's new danger zone in the Far East.

The Pope Again in Trouble With the Government of Mexico

THE Pope is again having trouble with the Government of Mexico. His encyclical issued September 30th is a sharp protest against the restrictions as to the number of priests as prescribed by the Government, which he claims does not "correspond to the religious needs of the faithful and of the locality" as permitted by the Constitution. He cites one state where only one priest is allowed for every 33,000 of the faithful, another where there is only one for every 60,000, while in the well-known state of Vera Cruz only one priest is to "exercise the sacred ministry for every 100,000 of the inhabitants." He claims that the Government had broken its promise to soften the harsh application of the religious section in the Constitution in return for which promise the Pope had authorized the reopening of the churches following their closing in 1926. Instead, there had been fresh outbreaks of persecution and propaganda against the Church, a condition which "differs but little from the one raging within the unhappy borders of Russia." Nevertheless, the Pope counsels all Mexican Catholics to observe the laws of the state but to continue unceasingly to protest against them. He orders priests to conform to the law by applying for their necessary permits but to make clear to all that such conformity does not imply approval of the anti-Church legislation.

The encyclical was met by an equally sharp rejoinder in Mexico. The director of one of the leading newspapers and a man who is known to reflect the Government attitude said: "The Roman Pontiff's encyclical is utterly unjustified. Its form is far from the humility Christ preached. Mexican legislation regarding the religious question was issued in accordance with our Constitution and in the exercise of our sovereignty as an autonomous nation, which we cannot permit any foreigner to discuss."

This was confirmed by President Rodriguez who threatened to close all churches and convert them into schools and shops for the working classes, "if the defiant attitude shown in the recent encyclical con-

tinues. Mexico now has entered into a complete period of stable constitutional government, of progress and achievement. It will not permit the re-entry into national affairs of a subject whose official existence is not recognized in our laws, which have provided for the complete separation of Church and State."

Are They Getting Ready For Another War?

WHILE war clouds were hovering over several South American countries and over Manchukuo in recent weeks, preparations for war went on in countries in Europe.

The annual autumn maneuvers of the French army were intended to test out France's rolling fighting machinery. A newspaper description follows: "The infantry now will ride into battle in automobiles, great trucks carrying platoons of 60 men each. The officers ride around in caterpillar-tread cars which leap trenches and dash across fields regardless of roads. Small armored cars run ahead in reconnaissance work, doing the job formerly accomplished by the cavalry. The forward wall of tanks is so thick the infantry behind is shielded against fire. Little trucks will carry reinforcements and supplies everywhere. Motorcycles will carry machine gunners a mile a minute across country. Field pieces are pulled up by automobiles."

Somewhat different preparations went on in Italy although the purpose was the same, to test preparedness and the effectiveness of war equipment. In Rome a sham aerial attack on the city took place. The people were given a vivid imaginary foretaste of the horrors of aerial warfare. For several hours the city was in darkness; all traffic was stopped; citizens were supposed to remain indoors; those whom the screams of the alarm sirens found on the streets ran to shelter in hallways of buildings that were kept open all night. As the "hostile" air force approached, dozens of searchlights sought to find it in the sky. Bombs were dropped, which, although harmless, exploded with loud reports. To add to the confusion, firemen and ambulances dashed through the dark streets to complete the illusion of real instead of mimic war.

Rumania also carried out army maneuvers early in October. In Bucharest, citizens as well as foreigners owning automobiles were subjected to great inconvenience when traffic police seized all cars and trucks suitable for military purposes. Owners were told brusquely to get out, were given acknowledgments which merely entitled them to call for their cars when the maneuvers were over. What condition the requisitioned cars were in when returned to their owners was not indicated!

These military preparations in various parts of Europe furnish food for thought as we this month approach another anniversary of Armistice Day, commemorating, as it is supposed to do, the end of a war that was fought to end all wars.

Among the Tortilla Eaters of Mexico

A Vivid Narrative of a Tour among Primitive People in Isolated Mountain Regions of Mexico, Where Banditry Flourishes and Where Prohibition is Enforced

By FRED L. MEADOWS, M.D., OF PUEBLA, MEXICO



A PICTURESQUE VIEW OF THE CITY OF PUEBLA, FROM WHICH DR. MEADOWS STARTED ON THE TRIP DESCRIBED IN THIS ARTICLE



AN OLD SPANISH HOUSE IN PUEBLA

THE PROFESSOR of Ixcuintepec had, by telephone, kept informed as to our movements, so our arrival in his town was marked by a welcome from a large group of men assembled at the school. There was a supper of pork, tortillas and coffee awaiting us; while we ate, the amiable little professor played his phonograph for us. I am hoping that someone will take the steps necessary for us to have some sacred songs on discs for these lonely mountain schools. This village has 150 voters and a population of a little less than 1,000. No doctor or missionary had ever visited this or any other of the villages among this tribe. The villagers raise barely enough corn for their own consumption and sell coffee or peppers to get money for the purchase of a shirt, pair of

trousers, or blouse, when the one they have wears out. Tobacco is smoked in crude cigars instead of cigarettes in many villages. Their wants are very few and they seem content and happy.

Don Samuel, after his anti-alcoholic speech in the town hall, reminded them of their promise to the Federal School director to erect a jail at some distance from the building then being used as a jail and a schoolhouse, so that the two rooms could be devoted to classrooms. The professor asked Samuel to reprimand him publicly for this and other shortcomings of the townspeople, so that later this local authority could remind them that he must keep them at their tasks of public improvements.

As usual, school was suspended so that the teacher could take us to the homes of the sick and follow up their treatments. While I removed a bullet from one man's back and a tumor from the shoulder of another, Samuel held the attention of a large group in the schoolroom as he sat and told or read one Bible story after another. The leading men of the town bought Bibles and we came away with the names of 24 persons who

can read, to whom we shall send each month *El Herald*, our little paper, published in Lima, Peru, that has the one aim of soul-winning.

As there are many blackberries, wild grapes, and other wild fruits, Prof. Zaragoza asked that we bring fruit jars and show them how to conserve some of these natural foods for use during months of scarcity of edibles.

Another day, after the usual descent of one long mountain trail and climbing of another, we reached Sta. Margarita, Huitepec, whose only official who could read had died the day before. Some New Testaments were sold, or rather exchanged for eggs, as money seemed to be of no use to those people. The bells before the little church in this village bear the dates of manufacture as 1749 and 1802, so the Protestants are quite a bit behind the Catholics in interesting themselves in this tribe.

We left the line touched by the semi-weekly mail maintained by the Federal schoolteachers. Our trail led us into the cold clouds, for a norther was on in these southern Rockies. Shortly after dark we began to descend and by 9:00 p.m. were in Santiago Quiavicusas. We were agreeably surprised to find most of its inhabitants able to speak some Spanish. The outgoing and incoming officials had gone to San Carlos, the head town of the district, to deliver and receive the author-

ity to govern in the presence of the presiding judge. This simple ceremony is centered about a little hardwood rod, hardly heavy enough to use as a walking cane; sometimes it has a little silver band around it near the larger extremity.

We were attended by the two *topils* (police), who helped us buy fodder and tortillas and made a fire for us in one corner of the little adobe house, called the public kitchen, that adjoined the town hall. In this same little house we slept on the uneven dirt floor.

The most noticeable thing that impressed us was that Quiavicusas had no school for reading, writing and arithmetic, yet its citizens paid forty pesos monthly to a professor of band music who worked diligently with the thirty or more youths that they might play wind instruments.

The next morning we made our usual house to house canvass, offering Gospels, Testaments and Bibles. As there were several of us and the village small, we finished by noon and started across mountains that no longer reached up into the clouds.

We were thankful for a bright moon that night for it was about 9:00 p.m. when we reached Lachicila, our first Zapoteca village to visit. Upon arriving we were called to see a woman whose severe suffering was so easily and quickly relieved that we were made to think of the story of



THE TOWN OF LECHEGUIRI, IN THE MOUNTAINS OF OAXACA, WHERE PROHIBITION ACTUALLY PROHIBITS

the man born blind, not that anyone had sinned but that the Lord might be glorified. We received gifts of corn cakes and large *ollas* (earthen pots) of coffee, as well as scrambled eggs, from two or three homes. Others brought fodder for our animals. Only eight persons can read in this village of nearly a thousand souls, yet they have no school.

The following night we camped among robbers, but it seemed divinely planned, for a deer came into that little valley—the only cultivated spot for miles in any direction—and those men who have robbed other travelers became interested in other prey. We were able to buy a little venison from them the next morning before we began a climb that lasted a whole day, to reach Agua Blanca, another Mixe village. The view from this mountainside lets one grasp the vast expanse of mountain tops with a tiny green spot high up along the side of a big mountain thirty kilometers away. This bright spot was Lecheguir, which village we visited three days later. The absence of some of the superstitions so common among the Mixes who live higher up made our stay profitable in expressions of sympathy and understanding for our message. The people of Agua Blanca we found to be easily reached when we began to show our interest in their physical ailments. We left several portions of the Lord's Word in receptive hands.

As there was a bright moon and the days were so sultry, we secured a guide and left Agua Blanca at nightfall. Five hours later we pitched camp upon a ridge where there was plenty of good grass for our animals. After a supper of warmed-over tortillas, hardtack and coffee, we snatched four hours sleep and were again in the saddle, to arrive at Totolapilla about 8:00 that morning.

In this village we were received by a large delegation of municipal officers, only one or two of whom could read. Of course, the good we can do, where the people cannot read, is almost entirely limited to the time we are among them. Here we found it extremely difficult to obtain food. A can of corn that I had been keeping back for a hungry day was most gratefully received by our boys, for we could not even buy a bit of lard. The only man in town who had anything for sale was a fellow who had tanned a hide from which he cut pieces of leather large enough for soles of sandals.

Two days later we followed a mountain ridge until we neared a beautiful river, to which we dropped, then up another ridge to our last village above the clouds, Lecheguir. About 2,000 Zapotecas make their homes here. To our great surprise we found a town that is absolutely "dry," no liquor can be had within its borders, and as it is not passed by travelers but is at the end of a trail, no infections have been recorded for three years. Of course, thinking upon the difficulties that our own government is having in enforcing prohibition, I asked the town clerk and one other man in the town hall who could speak Spanish, to tell me how they made their town dry. They told how for years the good name of their town had been stained with frequent murders. Three years ago the leaders of the town, recalling that every murder was committed by a man who got drunk to dull his better senses before spilling his neighbor's blood, sent a notice to all villages having trade with Lecheguir that anyone who brought liquor to their town had better make his last will and testament before leaving home, because he would never return to his family except it be in an all too familiar box. The people are better dressed, have a new school of which they are justly proud, have ovens and bake bread instead of eating only the water-and-lye-processed corncakes called tortillas. We were entertained by the local band, and between the chattering of our teeth, because of the cold, tried to compliment them upon their leadership in the matter of being their "brother's keeper."

Quite a contrast was the next part of our journey into the most dangerous part of this country. Our guide was afraid to continue, so we secured another. He decided that he could not go all the way to Jalapa with us, so turned back to his home when we entered the Tehuantepec valley, which for miles above Jalapa is infested with robbers who live upon what they take from travelers. Their art is plied with ease as the denseness of underbrush and absence of points for lookouts or sentinels make it impossible to avoid them. But He whose eye is on the sparrow led us through without even an interruption of our march. The sun was setting as we entered Jalapa de la Marquez. The captain of the federal guard sent for us to ask if we had seen the robbers.

We can truthfully say that there does not exist in this Republic a place in which is more potent the need of the spirit of brotherly love.

DR. MEADOWS REMOVES AN
OFFENDING MOLAR FROM A
BOY IN AGUA BLANCA,
OAXACA. OTHERS PRESENT
LOOK AS THOUGH THEY
ARE TO BE NEXT



HIS HONOR, THE MAYOR, THE
JUDGE, THE SECRETARY, AL-
DERMEN, AND THE POLICE
OF TOTOLAPILLA, OAXACA

MEXICANS ENJOY MUSIC.
HERE IS THE SCHOOL OF
MUSIC IN QUIAVICUSAS,
OAXACA



The Light Shines in an Abandoned Field

*What Happens When a Mission Station is Abandoned—An Account of a Visit to Mongnai
Where a Faithful Group of Christians Still Reflect the Light of the World
Although Long Without a Resident Missionary—A Story That Should
Strengthen Faith in the Reality of Spiritual Resources and
Suggest Thanksgiving for the Steady Advance of Christianity*

By CLARENCE E. CHANEY OF BURMA



O one who raises his eyes and scans the horizon of Asia from the near to the far East, the air seems so full of the dust of old customs being scrapped and new ones being built up, that the first impression is one of great confusion. Whither is Asia bound? Turkey, the one great Mohammedan world power, has in the past few years abolished the Sultanate, relegated to the past the Caliphate, separated Church and State, opened the doors of the harems for women to take their place in the world, substituted the Roman for the Arabic alphabet, abolished der-

vishes, and has done several other astounding things. In ancient Hindu India the practice of *suti* is now a crime; the age of consent and marriage for girls has been raised to 14; many Hindu leaders are demanding the abolishment of untouchability; and over 5,000,000 people now form the Christian community and leaven the whole lump with new ideals and objectives. In China the Temple of the Sun has been deserted since 1911, for there has been no Emperor to carry on the ancient rites. The old system of classics has been shoved aside to make way for modern and forward-looking education. In the recent Government, the President and six out of nine of his Cabinet were Christian Chinese. Dr. Sun Yat Sen, the Washington of China, was an outstanding Christian. The old order gives place to new. In Japan not many decades ago both Perry and Christ were shut out. The time was when Christians were stamped out by calling a household into the street and compelling them to

trample a crucifix underfoot on pain of death for refusal. It is only a few years back that Japan recognized Christianity on a par with Buddhism and other religions. Today one of the most outstanding world Christians is Kagawa, author and preacher, social worker and adviser to Government.

Thus the leaven of the gospel and the Christian communities are established in China and Japan. In fact, considering the opposition and obstacles placed in the way of the spread of Christianity, the dead weight of custom, tradition, and religion, it is marvelous how rapid has been the actual progress made. Were Carey, Judson, Morrison, Verbeck and others to rise from their graves and view the lands of their adoption, the progress of the Kingdom of Christ in all of these lands would be not one whit less to their amazement than the progress of Governments, civilization and revolution.

But the whole of Asia is too big a review for the length of this article. I am, therefore, selecting one little sector of Asia to give you a close-up, which illustrates so clearly the processes which are taking place on so wide a scale.

The place I have selected is the Shan State of Mongnai, in eastern Burma on the southwest border of China. It is a strong Buddhist sector. Its people are, therefore, among the most difficult to win for Christ. A recent tour of inspection took me to this back area of the Shan States. We had motored through from Taunggyi, the capital. The last ranges of mountains to cross were in the vicinity of Loilem, the crossroads for motorists in the Shan States. Then we entered a long, rolling plateau, extending some 30 miles, at the southern end of which lies the ancient Shan city of Mongnai, a mere shadow of its former self, for the Burmese army about sixty years ago had razed the place with fire and sword. It was then

a city of 50,000 inhabitants and 12,000 houses. Today it is a decadent and rather dilapidated town of 1,000 houses, with 5,000 people. Enervated by heat and malaria, they live a rather listless, easy-going life.

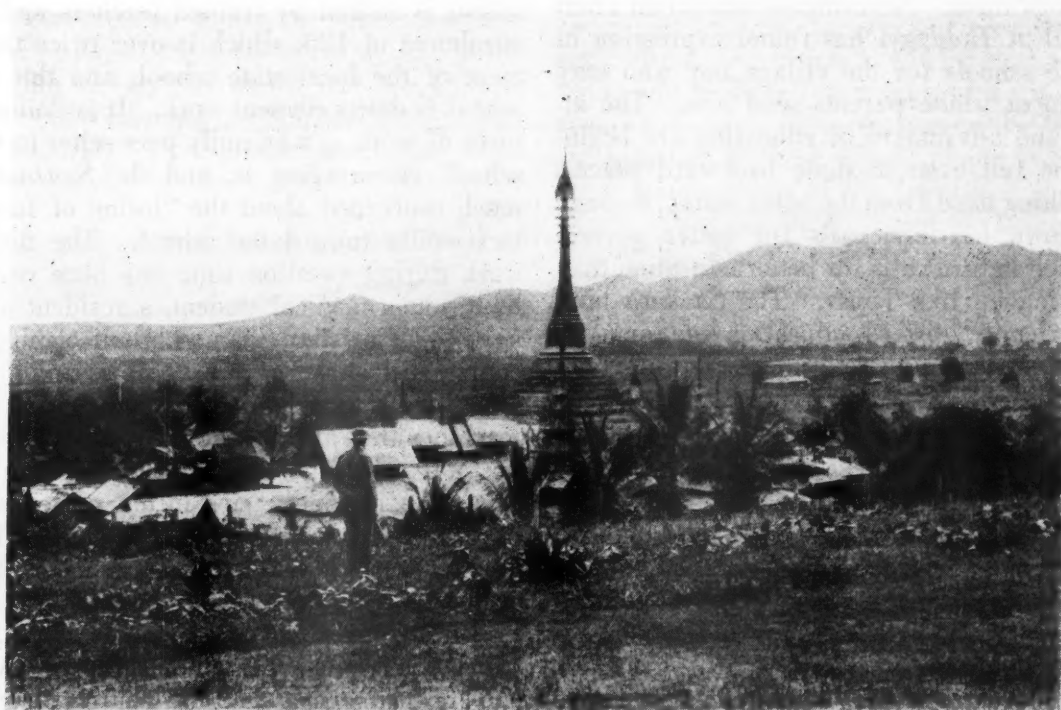
I looked over the little mission compound, consisting of a school, a church, a dispensary and an empty mission house. There has been no resident missionary here for a long time. The prospects do not seem bright for there being another there for a longer time, so depleted is the mission treasury. There is a little group of faithful Christians there, but the task before them is so tremendous and their numbers so small, that I felt somewhat depressed by the prospects until I climbed Prospect Hill on which is situated the Government bungalow. From this vantage point the town and valley lay spread out before me in indolent beauty.

THE AUTOMOBILE ENDS ISOLATION

Within that circle of mountains the people and their ancestors had lived since the time of Christ, shut in, sufficient unto themselves. There were the ox cart and the Shan pony for transportation, but few ever saw beyond the mountains. The valley and passing caravans supplied all their needs; the world beyond was a world of myth and fable and mystery. They were shut in. But from

where I sat on the hill my eye followed that long white ribbon of metalled roadway and yonder was coming toward me a swaying, plunging lorry. Automobiles now travel back and forth daily between Mongnai and Loilem. The barriers are down today; the world is rushing in over that white ribbon, and these people are beginning to peep into the world beyond those mountain barriers.

Again I looked at the sleepy scene before me. Yonder in the town stood a pole in the center of the *Sawbwa's* compound and the circular band hung from the top of it, similar to the tee on a pagoda, made the pole look like a cross. This compound is the Government center of all the territory around me. These material evidences were the symbols of unseen powers and forces at work. In the past the *Sawbwa*, or ruler, had been monarch within his own little kingdom. He was the head of church and state; his word was law; life and death and property were at his command. In that mountain fastness he could literally say, "I am monarch of all I survey." Then a few years ago, under the British Government, the Federated Shan States were organized into a Union with their capital at Taunggyi. Here is now the Senate Chamber in which the *Sawbwas* of the Shan States meet annually to consider their common tasks and responsibilities. At Taunggyi



DR. C. E. CHANEY VIEWING MONGNAI FROM PROSPECT HILL

there is a fine school for the sons of these Shan chiefs, where future rulers are given a larger outlook upon life, the world, and the duties and responsibilities of rulers. We called on the *Sawbwa* of Mongnai, an affable gentleman. He was trained at Taunggyi. He lives in a larger world than his father or grandfather. His wife confided to my wife that her husband had a *wathena* (special ability) for raising chickens, pigs and cattle. He had heard a report of our Baptist Agricultural School at Pyinmana and was greatly interested in it. Two Shan boys who had never been away, had never seen a train or boat, were about to leave Mongnai and enter this school at Pyinmana. The old type of Government is being modified and modernized. Rulers are getting a larger horizon of interests and responsibilities.

A RISING DEMAND FOR EDUCATION

From where I sat looking down upon that dilapidated Shan town, I could see the state school. The name carries too much to your mind. The fact is that it does not amount to much and only has a small number of pupils and only teaches the primary subjects. But it is a beginning and it is a state school. It usually costs a *Sawbwa* a good deal of "face" to attempt to compete with a mission school, for the latter has experienced supervision, while these state schools muddle along with very little interest, push, or experience to back them. Nevertheless education from the capital at Taunggyi has found expression in these state schools for the village boy who may wish to go or whose parents send him. The attractions and advantages of education are beginning to be felt even in these backward places. The intruding flood from the outer world, through broken down barriers, calls for better government, which in turn calls for better education than just growing up like Topsy. The *Sawbwa* himself is friendly toward education—mission or state. He is showing a real interest in the youth of his territory.

At the foot of the hill on which I sat was a golden pagoda and a large monastery. Further on in the center of the town was another pagoda and monastery, and far out in the open plateau I saw still another large monastery. The tops of hills and huge rocky prominences above the town were capped with pagodas, symbols of an organized priesthood and religious philosophy which has held this part of the world under its undisputed sway for centuries. The visible symbols



SCHOOL BOYS PLAYING ON THE COMPOUND OF THE MONGNAI MISSION SCHOOL

and living priesthood and religious gatherings have a life-and-death hold on the whole social order, from which it is tremendously difficult to turn its adherents. Granted all the good that may be said concerning Buddhism, and there is much—very much—nevertheless anyone who knows this subtle philosophy and its history also knows what a drag it has been to all human progress and how pessimistic is the interpretation it gives of life and its final goal.

AN ABANDONED BUT FAITHFUL BAPTIST MISSION

But there is also a Christian mission established in the midst of Mongnai. The mission school is staffed by trained teachers and has an enrolment of 125, which is over twice the enrolment of the local state school, and this mission school is doing efficient work. It is doing a good piece of work as a friendly pace-setter to the state school, encouraging it, and the *Sawbwa* is not much concerned about the "losing of face." He is friendly toward the school. The dispensary work during vacation time has been carried on by a young medical student, a resident of Mongnai and a Christian Shan with half of his medical course still ahead of him. He is going back to school in a month and that will leave a little Kachin nurse, trained in Dr. Gordon Seagrave's hospital at Namkham, in charge of the dispensary, to care for the sick in this center where no other medical assistance is available. The evangelistic work is in charge of a fine wide-awake young Karen pastor of the local church and several evangelists, two of whom are Shans. There are Christians at several outstations. Added to the 70 members of the town church, they total in all less than 100 Christians.

This little group planted in the midst of this backward and indifferent Buddhist field, is the leaven set in the midst, the light set upon a hill that cannot be hid, the hope of the future. It has already taken years to win and instruct and build up in the faith of our Lord, this little group in which is bound up the future Christian hope of this whole section. All the pressure of relatives, race, religion, history and tradition, is against them. What a tremendous social pressure it makes. But God and truth, and revelation and the gospel are on their side.

I asked the pastor what were the greatest obstacles in the way; why was it that progress was so slow in this section; whether the people were actively opposed to the message. He replied, "No. Our greatest difficulty is dealing with gambling, opium and immorality. We do not dare to take people into the Christian Church when they present themselves. They must prove over a period of time that they will not be dragged back again into the old ways." These are the sins to which the people are terribly enslaved. Although Buddhism theoretically condemns them, Buddhism is spiritually unable to lift the people out of their slavery. In the midst of this situation has been planted the banner of the Cross. It is rallying to itself some noble souls and enabling them to rise above the common level spiritually and intellectually. It has been the genius of Christianity from the time of Christ to supply hidden sources of grace and power by which men and women are able to meet every defeat and transform it into victory; by which they are able to meet every obstacle and transform it into a blessing in disguise. That is the power that overcomes the world.

STILL REFLECTING THE LIGHT OF THE WORLD

When we met with that little Christian community in the evening prayer service, I was called upon to speak. As Mission Secretary and knowing the extent of the world financial depression

out of which we are not likely to rise again without a long struggle and readjustment in social and economic matters so vital to life and progress, I was deeply conscious of the deeper truth which the Christian world needs to relearn; namely, that our greatest resources are spiritual and not material. The material resources which have been ours for the work of the Kingdom in Burma and upon which we have been so largely dependent, have been over a period of years constantly decreasing. Here is Mongnai, once a mission station, now only an outstation, visited only occasionally by a missionary, and with only this small group of Christians in the midst of this great Buddhist center.

I was reminded of that old story which best illustrated my own feelings at the time, as in imagination I joined with Gabriel in his cross-questioning of the Master. "Lord Jesus, you have been to earth and died upon the cross to save men. What have you left to carry on your work—a Christian government—a great and strong organized institutional work—a detailed written regulation of personal and social life?" And Jesus answered, "No." "Lord, what have you left to carry on your Kingdom?" And the Lord answered, "I left Peter, James, and John, my friends." Then Gabriel asked, "What if they should fail?" Jesus replied, "I have no other plan, my cause is committed to my friends."

I told that story to the little group gathered there that evening, for we had no missionary to send them. Our funds are being decreased from home and we have less money with which to help them carry on. More than ever the welfare of the kingdom in these distant places is being laid upon the shoulders of the friends of Jesus living there. They are the light and the leaven and the salt of the earth. There is no other way. But the hidden sources of grace and power which work miracles, are open to them and they will in time, just as in apostolic days of long ago, transform the Orient.



Adventures in Racial Friendship

Personal Experiences in a Limitless Field for Friendship in Helping Foreign Born People Understand American Ideals and the Realities of a Vital Christian Faith

By MRS. CHARLES A. BROOKS



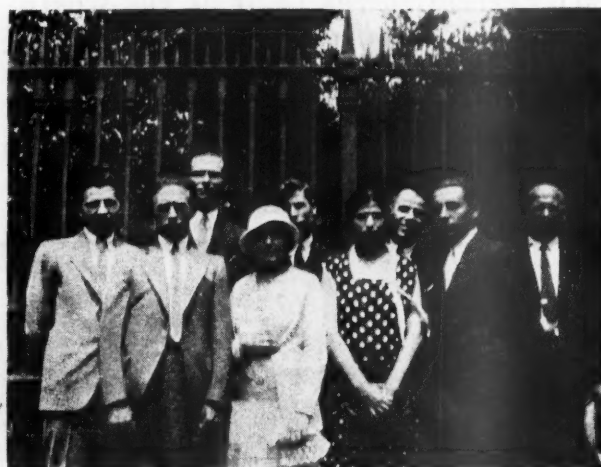
WE realize today that immigration to the United States has virtually ceased. Three immigrants are now actually leaving the country for every one who is coming in. The fact remains, however, that a third of our population is made up of foreign born or the children of foreign born, and that almost a million and a third of these foreign born are illiterates and that three and a third million are aliens. Assimilation has been going on through a long period of time but there are still vast areas in the realm of thought and experience in the lives of these neighbors of ours that seem to be unaffected by contact with older Americans.

To reach such people has for years been the purpose of the Christian Americanization activities of the Woman's Home Mission Society. Such opportunities for missionary work can be found in all cities and towns and especially in congested areas that contain many foreign born or the children of foreign born people. A typical area is one graphically set forth on the accompanying chart. Here we visualize the "Composition and Characteristics" of the population of six "Sanitary Districts" in Manhattan, according to the Demographic Census of 1930. In this area of about 258 acres, the total population is 62,366, of which 20,850 are foreign born white, 19,855 are of foreign or mixed parentage, 10,759 are aliens and 329 are illiterate in their own language, which means that more than three times that number are illiterate in English.

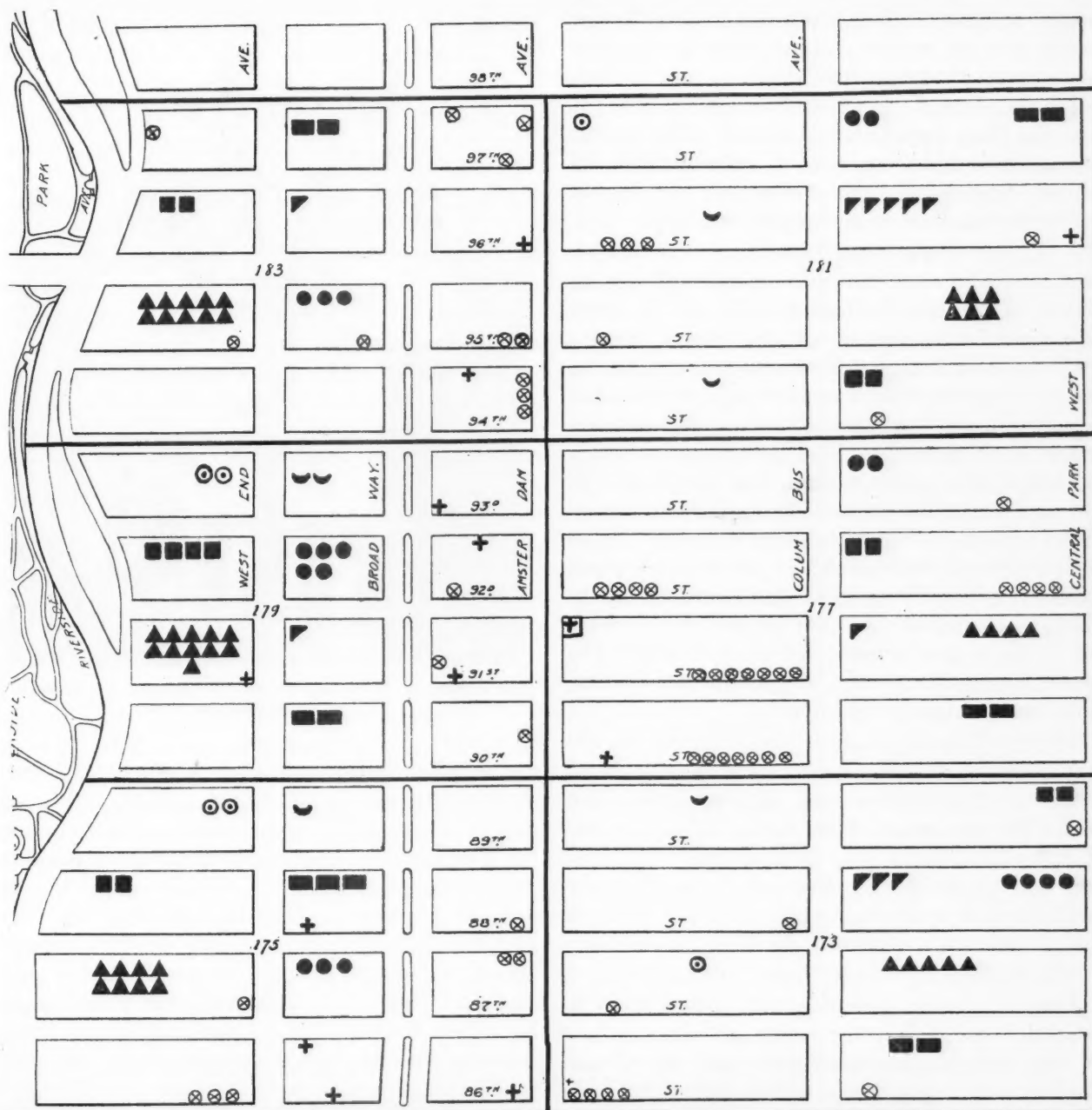
Each + represents, in the chart, a church, Protestant, Catholic or Jewish. Each represents a member of the Central Baptist Church. Each other symbol stands for fifty foreign born, from the South and East of Europe. ▲ Russians, ▼ Italians, ○ Czechoslovaks, ■ Hungarians, ● Austrians, ∪ Greeks, ■ Poles. Many smaller national groups are not listed.

The interesting thing about this chart is that our Central Baptist Church, of which Dr. J. F. Fraser is pastor, is situated in very nearly the geographical center of this area. It is located at the corner of 92nd Street and Amsterdam Avenue, indicated by a cross within a square at that corner on the chart, and so is in the midst of a large foreign population. The church members are widely scattered, most of them living far from this area, as the chart shows. But Dr. Fraser and many of his people are eager to serve the community in the name of Christ, and are welcoming Christian Americanization as an avenue through which they may discover needs which they can meet among their foreign neighbors.

Incidents like the following are of daily occurrence somewhere in our territory. Mrs. Smith was just moderately interested in missions but began teaching English to a foreign mother. Mr. Smith took her in their car and soon became interested in teaching the husband English. One day, when going to this home, he saw a crippled boy of eighteen coming down a lane on "all fours." He had never walked and never been to school. Mr. Smith visited him and literally carried him to Sunday school and to a clinic. Skilful surgeons have operated on this cripple



A GROUP OF CHRISTIAN AMERICANIZATION LEADERS



STREET MAP OF NEW YORK CITY, SHOWING THE AREA BETWEEN 86TH AND 99TH STREETS DESCRIBED ON THE PRECEDING PAGE

and now he stands erect with the use of crutches, and is looking forward to being entirely cured. Meanwhile this fine friend has taught him to read and write and has taken him to his own church, where he is now a member, having been baptized last year.

Through a school secretary, a volunteer found a foreign family very much in need of a friend. Poverty and illness seemed to have taken away any incentive the wife and mother might have had for homemaking. The volunteer went to teach this mother English, but the transformation in that home has not come because of a few Eng-

lish words spoken, but because a real friend has won back in that mother's heart courage and inspiration and hope. The home is clean and attractive today, and each Sunday two of the four little children go with the volunteer to her Sunday school.

Five Spanish girls in their teens longed for piano lessons, and the missionary of the church wished they might have them, for pianists were very few in that large group of Spanish folk who gathered for various meetings. An experienced teacher with the finest culture and technique, and a great desire to do something definite in mis-

sionary work, has given from two to three hours weekly for six months, to teaching those girls. How can one put into words what has come to them beside the music? To them has come a new respect for their own personalities, new hopes and dreams and ambitions, and a determination to achieve, because they have seen and felt beauty and truth and love in their teacher-friend.

A class of seven young Italian men met once a week in a Christian Center to study English. As part of the program the teacher told a simple story each night. One night it was the "Good Samaritan," the first Bible story she had told. At the end she remarked that it was an old, old story that Jesus told nearly two thousand years ago, but that people loved it so they kept on telling it. Then she asked how many of them had ever heard it. Not one had! But immediately questions came. "Who is Jesus, is He the same as Christ?" "Was He a doctor or a preacher?" "How do we know there is a God?" "What good does it do to pray?" If ever that teacher prayed, it was then. Oh, to be a good witness for Jesus Christ! The moments were precious, there might never come another opportunity like that.

The group walked a little way with the teacher that night, and as they went through the sordid streets of that section, one of the young men said, "Do you know, Mrs. Jones, there are lots of folks down here who need to hear just what you told us tonight?" That group could easily be doubled in number if some fine men could be found who would help with the teaching and who would be good friends to those young men.

From a clinic a volunteer was asked to go to a Greek home to help the young wife and mother in her struggle to understand and speak the English language. The volunteer found it necessary to talk with the husband before the lessons could begin. He is well educated in Greek and fairly well in English and was eager to have a teacher for his wife but was afraid he could not pay enough. When he understood that it would cost nothing he found it hard to believe, but was willing the teacher should begin the lessons. For six months once a week the teacher has spent an hour or more with that dainty young Greek woman. She is keen of mind and has made fine progress, but the friendship and fellowship that has developed between this teacher and pupil is the beautiful thing about it all. The following is the unsolicited testimonial of her husband; written to headquarters: "We can-



THE FAMILY OF MR. HASOPIS, WHO WROTE THE TESTIMONIAL MENTIONED BELOW

not express ourselves enough to thank you, and show our appreciation for the wonderful work that is being carried on in teaching alien women the English language and helping them towards their citizenship papers. I feel happy to say that the teacher who has been helping my wife has also showed such a motherly devotion toward her, that I doubt if she ever got from her own mother. This friend is winning the hearts of all her alien friends and is endeavoring to bring America and the true American ideals into their hearts."

When Christian Americanization is presented in a church as a first-hand missionary project, these questions invariably arise: Have we any foreign neighbors? Who are they? Where are they? Do they need anything we can give them? Census figures are available to answer the first question, and any Chamber of Commerce will gladly furnish information concerning the second and third ones. This gives material for a simple and attractive chart which will be invaluable as the work progresses. In a small town or rural district it may be necessary to conduct a house to house canvass. Public school secretaries, Parent-Teacher Associations, and clinics can be depended upon to help locate those who

need friends or teachers, if we fail to discover them ourselves. These agencies, however, will want to understand our motive in this work.

The next step is to secure a chairman in the church, for nothing goes without leadership. He or she must be alert to see needs, and wise in the placing of volunteers to meet the needs; untiring in planning and achieving, with a vision and faith that surmounts difficulties. Volunteers, as the name implies, are those who desire and definitely agree to have a share in this beautiful service of friendship. They must have a real love for people and a longing to be good neighbors, accepting Jesus' interpretation of that term. This may mean teaching English or just being a friend; helping a discouraged mother to bring order out of chaos or helping a man or woman to become a citizen; taking away the dread of a hospital experience or introducing one to a library or museum; helping a mother to understand the "Americanized" longings of a daughter or demonstrating a Christian home by the generous use of one's own; answering questions about one's own religion or being sympathetically interested in the religious life of the friend. The field in which this sort of friendship plays its part is as limitless as is the field of any genuine friendship. Love always finds new and unique ways of expressing itself. Those who cannot serve as active volunteers but who are deeply interested in the work may have a very vital share in it all by being what is known as a "Prayer Partner" to a volunteer. For further information and attractive literature, write to Miss Doris Allen, 2969 Vernon Avenue, Chicago, Ill.

For thirteen years Christian Americanization leaders and volunteers have gone into cosmopolitan districts and rural sections to interpret America and American ideals. They have also, with personalities aflame with Christ's own spirit of love and sacrifice, made deep spiritual impressions upon hundreds of foreign-speaking people who have not broken away from their ancestral religious forms, but who are seeking a vital faith. Under the able direction of Mrs. E. H. Kinney, Executive Secretary, and her corps of District, State and City Missionary Directors, who provide trained leadership for chairmen and volunteers, there are over five thousand men and women today representing over seven hundred churches of our Northern Baptist Convention, who are engaged in definite forms of Christian Americanization work. Thus thousands of foreign-speaking people each year come into direct and intimate contact with Christian American friends. It is doubtful if such results could be achieved without the agency of Christian Americanization.

"Ye are my friends if ye do whatsoever I command you," said the Christ, and for all time He put His stamp of approval upon the ancient words, "Thou shalt love thy neighbor as thyself."

Each of us must solve the problem of relationship with the neighbors nearest us. We must ask ourselves individually, "What is my attitude toward people of other races? Have I a real desire and do I make a real effort to know more about them? Am I definitely trying to enter into an understanding fellowship with individuals of other races?"



PILGRIMS ON THEIR WAY TO THE FIRST THANKSGIVING SERVICE 311 YEARS AGO

The World Crisis and Its Call To Larger Evangelism

The Chairman of the International Missionary Council Believes That the Favorable Factors in the Present World Crisis Transcend the Unfavorable and That This Situation Presents a Summons to Larger Evangelism

By DR. JOHN R. MOTT



IN the midst of unparalleled, world-wide economic depression, with literally tens of millions unemployed and the number still mounting on both sides of the Atlantic and of the Pacific, the International Missionary Council held its recent meeting in Herrnhut, Germany. We found ourselves surrounded by starving multitudes. Whole peoples are harassed by poverty and the fear of poverty. Both the

Orient and the Occident are surcharged with political unrest. Never have there been so many actual and threatening political revolutions and so many political dictatorships.

ALARMING WORLD CONDITIONS

On every continent there has been in the years just past a startling development of influences which tend to array men against one another in bitterness and strife. The international, inter-racial, and commercial strain is still intense, with fresh outbursts of race prejudice—for example, anti-Semitism. It has been solemnizing to observe multiplying signs of a marked lowering of the prestige of European and American nations in the thought and feeling of Asiatic, African, and Latin American peoples. Even more alarming has it been to discover, especially in the new generation, the relaxing of the hold of ancient religious traditions and of social and ethical sanctions. Accompanying these, in not a few countries, is to be found a mounting tide of lawlessness and crime. Still more disconcerting have been the rise and sinister action of aggressive anti-religious movements and the paralyzing and devitalizing influence of the wide-spread spirit of secularism. Among students there is much scepticism due in no small degree to the teachings of the behaviorist psychology and the humanistic philosophy which deny the superhuman. With all

this, there is in nominally Christian circles much of pessimism, and even among Christian leaders not a little uncertainty and a spirit of defeatism.

FAVORABLE FACTORS TRANSCEND UNFAVORABLE

On the other hand, we, coming from all parts of the world, and sharing knowledge, experience, and outlook, could not but agree that the encouraging factors and trends far transcend in potency and promise those of an unfavorable character. Never have so many of the leading minds of the nations been concentrated with unselfish and constructive spirit on the great issues which concern the human race. The social conscience of the world has never been so profoundly stirred with reference to throttling and exorcising the war spirit. It is evident that, although there may be tantalizing delays, the Christian sentiment and determination of the world will not be denied in this most vital matter. When has the search-light been turned with such directness and revealing power upon the zones of racial friction and strife, or when have better-conceived measures been employed to relieve the inflamed situation? When has the cause of depressed peoples been so ably safeguarded as in these days through such agencies as the International Labor Office and the social service programs of united church bodies?

At no time in the Christian centuries have leaders, both inside and outside the churches, shown such discontent with unjust and cruel social and economic conditions burdening and crippling unnumbered millions of people, and more determination to discover and overcome the causes. The movement in the direction of closer cooperation and unity among the all-too-divided Christian bodies is certainly gaining momentum. When have there been anywhere nearly so many and so promising altruistic and genuinely Christian movements among the youth?

While it may be admitted that the forces of righteousness and unselfishness, foremost among which is the Christian Church, stand today with

their backs to the wall, nevertheless there are few indications anywhere of a disposition to give way; on the contrary, there is manifest an ever-deepening conviction that in doing the will of Christ in reliance upon His resources is to be found the secret of overcoming the influences which tend to undermine faith, to weaken character, and to destroy social well-being, and of meeting the deepest needs of the human heart and of the human race, and a settled resolution to press this supreme advantage by waging uncompromising warfare against all that is unchristian in modern thought and life.

FROM DEPRESSION TO ELEVATION

On the very threshold of our meeting at Herrnhut an overpowering and solemn impression came over us that God Himself had sent us there. We recognized that He had a high and holy purpose—that we, the official representatives of the united Protestant missionary forces of the world, might in some very real sense help to afford a courageous, contagious lead at one of the most critical, yet expectant, moments in the unfolding of the divine world purpose.

The first day of our eleven days' fellowship in thought and intercession was devoted to an unhurried sharing of burdens, or, to use the term much employed by the Society of Friends, concerns, and this in the light of the present world trends as well as of our own actual experiences, problems, and outlook. Even before we had left our homes in America, Europe, Asia, and Africa, we were more or less aware of world-wide depression; but not until at Herrnhut did we, through face-to-face contact and heart-to-heart sharing, have a realizing sense of the gravity of the burdens resting upon our fellow-Christians the world over, and enter into fellowship with world-wide suffering. And before our meeting was two days old a wonderful thing took place. We, who came from fields all of which were experiencing unexampled economic distress, and whose testimonies afforded cumulative evidence of the stern reality of literally world-wide depression, found ourselves so uplifted by the reports of how the Christians in many lands were meeting the impossible situation, that elevation rather than depression best characterized our individual and collective experience.

In the clear spiritual atmosphere of Herrnhut we came to recognize more than ever before that to the Christian, and especially to Christian lead-

ers, times of depression are designed by our Lord to be times of *elevation*. Is He not today, possibly more than at any other time we have known, calling us across the breadth of the world to the heights? We hear no such call from the non-Christian and the anti-Christian movements and voices of our times. Christ summons His followers to the mount of vision to take spacious, unselfish, adventurous views of His expanding Kingdom. Only from the mountains can we take in the wholeness, the oneness, and the grandeur of our task. Only so can we see its complex and varied aspects in true perspective and maintain our work in proper proportion. Only as we rise to where in true Christian fellowship we share not only one another's wide views but also our long views, backward over God's dealings with other generations, and onward to the day of inevitable triumph of His Cross, can we afford the leadership which makes it possible to transcend the prevailing pessimism and defeatism with constructive plans for prevailing advance.

These are days when, like Christ's disciples of old, we need to go apart with Him up into the mount of transfiguration. There, under conditions where we see Him only, we come to understand best our relation to one another, we Christians of different names, and then, with uplifting power, to grapple with the indifference, inertia, unresponsiveness, and depression awaiting us in the mists of the valleys below.

ADVANTAGES OF SEVERE TESTING

Reports from mission fields of the way in which the rising indigenous churches are adjusting themselves to new burdens, often leading to acts of sacrifice which put to shame the giving of the West, afford great promise for the years ahead. In the light of the experience of the world as a whole, the advantages of the severe testing period through which the churches and missions are passing outweigh the apparent disadvantages. This experience is promoting humility, and present-day experience, as well as history, shows that this is the attitude which ensures deeper penetration into unsolved problems and makes possible greater progress. It is fostering the practice of self-examination as to relative values, as to governing ideals and principles, as to grounds of vocation and motives of action. It is calling out latent energies among the Christians of both the older and the younger churches.

After all, how comparatively latent the powers

of the Christians of today are! How little the financial capacities of the rich and the poor have been called out! How inadequate the demands which the world mission as we have presented it has been actually making upon either the laity or the clergy!

Where is the prophetic, apostolic, heroic leadership which is demanded by times like the present and which God undoubtedly has had in preparation? It has required great difficulties and issues such as the prevailing economic conditions have imposed upon us to liberate these forces.

How true it is that it requires impossible situations to make possible great advances. To this the expansion of Christianity bears witness. Luther said that before every great opportunity God sent to him some special trial. We were all vividly reminded at Herrnhut that the Moravian missions were the creature of the Spirit of God working at a time of wide-spread depression and in hearts prepared by sore adversity. Some of the principal missionary and other Christian movements of Britain had their rise in the period of the Napoleonic Wars; and in the midst of the depletion and exhaustion of the American Civil War and the following years there were like manifestations of divine creative energy on the North American continent. The present post-war period bids fair to be no exception.

MIGHTY SPIRITUAL MOVEMENTS THROUGHOUT

Probably never in the history of the Christian religion have there been manifested simultaneously in so many parts of the world mighty spiritual movements as is the case at the present time. To this highly significant and faith-kindling truth let the following facts bear witness: the Kingdom of God Movement in Japan, now in its third year, still gathering momentum, and its leaders coming together shortly to consider whether it should not be extended two years more; the Five Year Movement in China, conceived and carried forward in the midst of the most discouraging conditions imaginable in widely separated parts of that great land and abounding in spiritual results; also the unparalleled results of the long series of evangelistic meetings conducted recently by Sherwood Eddy among the students in the principal student centers all over China; the Mass Movements in different areas of India, still yielding results nothing short of miraculous, chief among which possibly is the remarkable movement among caste people; the

testimony recently received from Stanley Jones that the past season of his Round Table and other meetings throughout India and Burma have been the best in all his experience; the triumphs of Christ's gospel among the Moslems of Persia; the ingatherings in so many parts of Africa and the Dutch Indies; the Christward movement among the Jews in Hungary, Poland, and other parts of Eastern and Southeastern Europe; the hearing which the intelligentsia of the Latin-American republics in both South and North America have accorded to John Mackay and Navarro Monzó; not to mention spiritual awakenings in parts of Norway, Britain, the United States, Canada, and Australia: these and many other signs and wonders being wrought by the life-giving Spirit in other fields near and far. In listening to firsthand reports on such mighty works of God, it did not sound like exaggeration when one of our number remarked, "We are indeed in the presence of the Apostolic Age."

A CALL TO THE LARGER EVANGELISM

These wonderful manifestations of the power of God in the lives of men and nations, synchronizing as they do with unparalleled world-wide economic depression and the greatest combination of unsolved political, social, moral, and religious problems and issues which the world has ever known, constitute an inspiring challenge to the world mission of Christianity to press its present unprecedented advantage. *The present is a time not simply to try to hold our own, still less to retreat, but to advance.* The followers of Christ have the answer to the world's deepest need, and the summons is to a wide, thorough, and convincing preaching, teaching, and exemplifying of the Christian message. The central task is "so to present Christ to men that they will be confronted with the necessity of decision that He may work a complete change in their heart and life." The members of the Herrnhut meeting, therefore, call upon the churches and missions for immediate and much more extensive cooperation in a daring and confident proclamation of the gospel. And, to ensure the larger fruitfulness of this most vital part of the missionary program, they invite a fresh study of the methods of evangelism best suited for reaching different classes of people in the light of the rich and rewarding present-day experience the world over, and also to present and emphasize a message truly relevant to the conditions and needs in the world of today.

IMPERATIVE DEMAND FOR COOPERATION

The Herrnhut meeting took decidedly advanced ground on the subject of cooperation. They had before them abundant evidence from all parts of the world of immense areas of unmet human need as well as of ever-widening opportunity. At the same time, as responsible representatives of the boards and churches, they had come together burdened by the knowledge of world-wide, acute financial stringency in the face of which many societies have already been compelled to make very serious and crippling retrenchments and may find it necessary to effect further reductions. Not a few expressed the fear that for a long time the churches will have to carry on with little appreciable increase in present resources. This critical situation, and above all the desire to realize other and higher values implicit in the prayer of our Lord "that they may be one," led us to consider afresh the whole subject of cooperation.

It was recognized by us all that the failure here will be attended with alarming results. For example, the leadership of the Christian forces in all lands touched by Christian missions will be impoverished and this in turn means the impoverishment of the growing church membership. In a number of important fields initiative may pass from the hands of the Christians into those of the secularistic and anti-Christian movements. The confidence of men and women capable of giving large and much needed support to the missionary program will be shaken and withdrawn. One of the most compelling grounds of appeal for the allegiance to the mission cause of the new generation—a generation far from having been won—will be forfeited. Continuance of the present practice of division precludes the securing from the smaller countries and churches the benefit of their largest and best contribution toward the enrichment and expansion of the missionary program. The world mission will fail to meet its present unexampled opportunities all over the map, and will fall short of coming to successful grapple with sinister, aggressive, ably led, and united anti-religious movements which are rapidly gathering momentum.

THE PRICE OF TRIUMPHANT UNITY

The Herrnhut meeting calls upon the leaders and members of mission boards and of the older

and the younger churches to further in every way in their power this divinely inspired initiative. If in some new measure the implications of the high-priestly prayer of our Lord are to be realized, so far as His world-embracing program is concerned, it means that those to whom these words may come, together with His true followers everywhere, must associate themselves in paying great prices. He who ever enjoined upon His followers to count the cost knew how costly is the widening of His reign.

It will cost dedicated personalities—persons in positions of responsibility and influence who will definitely dedicate themselves to the larger discovery and fulfilment of the mind of their Lord so that they may draw together in plan and action those who bear His name. It will cost fresh, creative, courageous, constructive, unselfish cooperative thinking; we shall not drift into the answer to His prayer and into giving tremendous reality to His wish that we present a much more nearly united front, and, therefore, the triumphant apologetic to an unbelieving world. It will demand resolute, heroic, persevering application of accepted guiding principles to actual or concrete situations no matter how many at first oppose and no matter how long the time required. It will require open-minded consideration of the sincere objections of those with whom we differ and an honest evaluation of experience as the process of joint action unfolds. It will often necessitate siege work and the exercise of great patience and undiscourageable resolution. It will involve mutual sacrifice; there has been discovered no way to ensure vital cooperation and enduring unity apart from the way of the Cross—Christ's way. It means on the part of the churches and boards of different communions, nations, and races, nothing less than a greatly accelerated pace in the actual pooling of experience and ideas and also of men, money, and other resources.

At every advance stage in the pathway of achieving any Christian unity worthy of the name, the price to be paid will necessitate *great acts of trust*—trust in our unerring guiding principles, trust in one another, trust in the One who wills our unity. The genuine and triumphant union of the Christians of different nations, races, and communions is through all a super-human undertaking and process—the Living Lord working in His followers "both to will and to do."



PICTURESQUE VIEW OF RIO DE JANEIRO AND ITS SPACIOUS HARBOR. NOTE THE STATUE OF CHRISTUS REDEMPTOR ON THE MOUNTAIN SUMMIT

Revolution and Religious Education in Brazil

Impressions of Rio de Janeiro, and of the World's Sunday School Convention Which Might Have Been Cancelled Because of the Sao Paulo Revolution

By HARVEY E. CRESSMAN



ON Saturday, July 2nd, we sailed from New York on the S.S. *Western Prince* bound for Rio de Janeiro. A congenial number of people made our thirteen-day, non-stop cruise very delightful. We expected to get into port early in the morning of July 15th. In anticipation of this great experience, it was easy to be awakened by a bright light shining through our stateroom windows. Thinking it was the sunrise, and that we were near the harbor, we hastened to the window. To our utter amazement, we found the light to be from the moon shining in all its silvery light behind "Sugar Loaf," one of the mountain peaks standing like a sentinel at the entrance to the harbor. It was only 3:30 a.m. The placid waters of the bay,

the moon outlining "Sugar Loaf," and the mountain ranges along the shore, presented an enchanting picture that thrilled us beyond our power of description. Needless to say, we couldn't sleep after that, but remained at our window watching the panorama unfold in the glory of the rising sun. After the routine customs and medical inspection, we docked at eight o'clock.

For a few days before the Eleventh World's Sunday School Convention opened it looked as though its plans could not be carried out because of the revolution in Sao Paulo, a city about 200 miles from Rio. The people there were in rebellion and they were fighting on the road toward Rio. We witnessed two mob scenes at the street corners where our hotel was located. Some of the shooting took place in the hotel as the mobs sought refuge there from the mounted soldiers. The entire city was under martial law. Soldiers were everywhere. We could not take motor rides beyond the city limits without police permit. Small groups of people were not per-

mitted to stop for a chat on the street. We were afraid even to mention the name Sao Paulo in our conversation, lest we be taken for rebel sympathizers. However, it was decided to go ahead with the convention. Fortunately, during the week of its sessions the streets were quiet and everything moved on smoothly.

It is very difficult to describe Rio. It is not a great city unit spread over a vast area as we know our American cities, but is broken up into parts. Part of the city lies in the valleys; part of it on points of land extending into the lovely blue bays. Other parts are built on steep wooded hills. Its parks and boulevards are crowding out the old Rio of narrow streets. There are many of the houses built in the days of the Empire, and surrounded by walled gardens which are very colorful. The poinsettia grows in a huge bush and the bougainvillea and hibiscus grow in profusion, as well as gorgeous flowering trees. The Avenida Rio Branco is the main boulevard. It is a long wide avenue right through the heart of the city. Many buildings were demolished to build it. They are still dynamiting rocky hills and washing away huge clay banks with hydraulic streams to extend the boulevards. Numerous sidewalk cafés line the boulevards and there are many coffee shops where the Brazilian stops at any hour for his coffee. Many quaint old sections remain, however, remindful of Portuguese days. There is "Rua Ouvidor," a very narrow street closed to vehicular traffic and on which is every kind of shop. The people walk in the street as well as on the sidewalk and here one can find whatever article one is looking for. Then there are huge modern skyscrapers, and vast fortunes have been made in real estate in recent years for Rio now has 1,500,000 inhabitants.

In this capital and chief city of a nation that in area and population covers nearly half of all South America, was held the 11th World's Sunday School Convention with its soul-stirring motto "The Living Christ." The Convention opened on Monday afternoon, July 25th, with a registered delegation of over 1,300, nearly 300 of whom were detained in Sao Paulo owing to the Revolution. Many more who did not register attended the meetings. The opening session was devoted largely to exchange of greetings and responses from representatives of Africa, Asia, Australia, Europe and North and South America. Thirty-three nations were represented and the massing of their national emblems pre-



AVENUE RIO BRANCO IN RIO DE JANEIRO

sented a beautiful picture at the evening session. At this session the Convention hymn, "All Hail the Power of Jesus' Name," was sung in all the languages and the Lord's Prayer was recited in unison, each in his own tongue. All the morning sessions were devoted to conferences on Christian Education, Leadership Training, Daily Vacation Bible Schools and Week-day Religious training. All the Seminars were well attended and a keen interest was shown in all the meetings. The Convention theme "O Christo Vivo," "The Living Christ," was exemplified in every session. We were glad to have our denomination represented on the program, when Dr. William H. Main of the Publication Society gave an address on "Evangelism, the Dynamic of Christian Education."

The program climax came Friday evening when over three hundred children and adults presented a pageant, "The Christ of the Ages," written and directed by Prof. H. Augustine Smith of Boston University. They enacted many scenes in dialogue and tableaux in the life of Jesus and in the growth of Christianity. One very impressive scene showed the multitudes waving the palm branches and singing "Hosanna" on the morning of Jesus' entry into Jerusalem. These children were thrilled to be able to take part in this pageant. They had never seen a pageant of its kind. It was so enthusiastically received that they repeated the program on a later night to over 2,000 people.

An attractive Convention feature was the Exhibit of material from all over the world, on methods of Sunday school work, literature on Religious Education, and religious books and pamphlets from publishing houses, together with many hundreds of religious pictures. The writer

had the joy and privilege of collecting all this material and arranging the Exhibit. It was visited daily by hundreds of people, many of whom had never seen anything of the kind before. All the material was donated and left in Rio to be distributed among the religious workers.

There is no doubt in our minds that this Convention, which was the first World's Evangelical Conference to be held in South America, will leave its imprint on the people of Brazil. We believe that the World's Sunday School Convention has done a great deal toward promoting the growth of the Sunday school in South America.

After the Convention, we had an opportunity to visit places of beauty and interest and also some of the schools and churches. About 51 years ago a Baptist missionary was sent to Brazil from Texas by the Southern Baptist Foreign Board. After five years of labor, his first convert was a young Brazilian named Soren, who afterward studied for the ministry. He is now pastor of the largest Baptist church in Rio and the largest evangelical church in South America. We attended services in his church on Sunday morning and I had the privilege of making a short address through an interpreter. It is amazing to learn the progress of the evangelical movement in Brazil, when we learn that only 45 years ago the people were practically without the Bible, and religious instruction was confined to the Roman Catholic Catechism. In 1886 Brazil's population was 14,000,000, of whom one million and a half were slaves of African origin. Educational facilities were provided chiefly for the rich. Fifteen per cent of the population had acquired some education and the teaching force was largely clerical.

We had another happy day visiting the Baptist College located in one of the most picturesque spots of Rio. A secular school is maintained in connection with the college, and Christian education is part of the curriculum. Seventeen of the teachers are graduates of the school.

We took many motor trips around the city and over the mountains. One of the most scenic was a trip to the summit of Corcovado Mountain, where stands a huge statue of Christ with outstretched arms. The statue is 125 feet high. It measures 92 feet from finger tip to finger tip. It took ten years to plan and construct it at a cost of \$250,000, raised chiefly by popular subscription. It can be seen from every part of the city and bay and is illuminated at night, which makes



THE MAJESTIC STATUE OF CHRIST OVERLOOKING THE CITY

the figure of Christ stand out like a towering silhouette against the dark sky. As our ship slowly left the harbor on the night of August 5th and the buildings and hills faded away in the darkness this figure of Jesus was outlined against the sky with arms outstretched as though in a benediction on the Convention and a blessing on our homeward way.

We stopped en route at the island of Trinidad, where we spent a most enjoyable and instructive day motoring through the villages and seeing the natives living in their primitive mud and straw huts. At times we thought we were in India and then in Egypt, so closely did these people dress and live as in those lands. Miles of cocoanut groves beautified the drive. A visit to the famous asphalt lake where tons of asphalt are produced daily, was most interesting. We saw coffee, sugar cane, rice, cocoa beans and nutmegs growing, to say nothing of tropical fruits and beautiful flowers. In the evening we again boarded the ship anchored in the harbor, and resumed our homeward journey.



THE EDITOR'S POINT OF VIEW



"RENDER THANKS IN ALL THINGS AT ALL TIMES"

THIS year particularly, because it is such a distressing and difficult year—in many ways one of the most calamitous and trying our people have ever known—is the time to urge and emphasize Paul's exhortation to the disciples at Ephesus: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

But is this possible in a year when millions of men, women and children, our friends and neighbors and fellow citizens, are the victims of unemployment, suffering, even to the verge of want and hunger and the need of charitable relief? Can we proclaim and preach thanksgiving without seeming mockery in such circumstances as now afflict our own and other lands? It is just because we can answer yes to this question that we find a chief reason for the national and reverent observance of Thanksgiving this year. We are not minimizing but fully recognizing the seriousness of the situation, the revolutionary menace of the forces that on all sides seek to breed discontent and lawlessness. We doubt whether the Christian churches are fully awake as yet to their responsibilities and duties in the realm of human sympathy and relief. But we have no doubt at all that the stabilizing and staying power required for any possible economic, moral, or political crisis lies in the Christian citizenship represented in the membership of these very churches. They have been too long on the defensive and apologetic. It is time the people realized the truth that the churches of this country after all furnish the bulwark of the national stability, the character that safeguards our homes and institutions and all we hold dear in our civilization. Put to the test, the churches will prove that they can triumphantly meet it. They are the creators of thoughtful and considered public opinion. They possess the power within themselves to transfer into actual practice in every community the brotherly relief and helpfulness involved in the apostle's injunction of a constant thankfulness in all things. Out of this soul-trying experience which evaluates anew the spiritual

and abiding forces, a quickened and triumphant Church of Christ should rise to take its rightful place of righteous influence in the life of the world.

Come, then, let us give thanks unto God in all things at all times. Let us enshrine that spirit in the "Pray It Through" movement. Then shall we discover from day to day how much we have to be thankful for when we are abiding in the thankful spirit. More than that, the watching world will take knowledge of the churches that they have been with Jesus and learned of Him the lessons of the true Christian brotherhood which He came to establish as His kingdom in the earth.

In the supreme fact of the existence and growth of that kingdom and what it means in the present world crisis we find a chief cause for national thanksgiving this year.

BUILDING BOYS INSTEAD OF MENDING MEN

MOST private camps for boys last summer were hard hit by the depression. Those sponsored by the Department of Missionary Education likewise could not avoid a reduced enrollment. Nevertheless all reported a successful season. Camp leaders are enthusiastic about results, as a reading of reports on pages 543-551 will readily suggest. Rev. Willard R. Jewell of Indiana voices the opinion of other leaders when he says: "There is probably no educational project among Baptists where the returns are as great or the results so far-reaching as the Baptist Boys' Camp. Who can measure the influence in the life of a boy as a result of days and weeks spent under such leadership and amid such Christian environment?" Reasons for the remarkable success of all these Baptist camps are readily apparent. Most of the camp leaders are pastors or missionaries who serve without pay. Each man lives in tent or cabin for 24 hours of each day with his group of boys. No private camp operated for commercial profit, even with high fees, could afford to pay for the high grade leadership which these Baptist camps secure through volunteer service. Moreover these camps combine va-

cations with training schools. Especially valuable for character forming are the courses on the Life of Christ and on missionary heroes. Best of all is their influence toward definite Christian decision and life service. A truly phenomenal growth has marked this type of missionary activity during the relatively few years that it has been in operation. This testifies to the fact that the boys' summer camp meets a long felt need and that it also can be utilized to great value in missionary education and in character formation. Truly indeed it is far better to build boys than to mend men.

EXCEPTIONAL FACTS OF EXCEPTIONAL SIGNIFICANCE

IN view of the exceptional conditions the annual reports of missionary societies and other denominational organizations have exceptional importance, and we hope they may have the wide reading they deserve. Remember that the societies are glad to furnish copies on request, and that they give the background necessary to a thorough understanding of the situation. The perusal of them leaves two outstanding and strongly contrasting facts—the steadily decreasing receipts from the churches over against the steadily increasing fruitage and needs on the fields at home and abroad. The facts cannot fail to impress the thoughtful reader, who will come to see that there is one way out, and that is by increased giving this year in spite of financial stringency. We commend these closing words of the general review in the report of the Foreign Missionary Society, which point the moral of the call of God through the depression:

A perusal of this report and further reflections on the prevailing world depression should now in conclusion suggest that never was there a time in human history when the world needed the recreating and redeeming gospel of Christ more than now. Economic recovery is not enough; political stability is not sufficient; disarmament and peace are essential, but still more is needed. The world and its people need to be saved. Christ alone can save them. Physical hunger is paralleled by spiritual hunger everywhere. Native constituencies are awakened as witnessed by the Kingdom of God Movement in Japan, the Five-Year Evangelistic Movement in China, the Burma for Christ Movement, and others. Not fewer but more missionaries is the plea which comes from the churches abroad; *not less but larger support is the call from every field. This is a day of glorious privilege. It is the privilege of all who can give to give more in order to replace the gifts of those who must give less. Through the world*

depression God is calling His people back to the sacrificial life. The things of eternal value can be saved despite the depression. *Through saving the world the church will find renewed life.*

STREETS AND THOSE WHO WALK THEM

THE 1933 January book of missionary information will have the title "Streets." It will be of the same size as last year's "Saddlebags" of which 350,000 copies were distributed. Like its predecessor it will contain many pictures of scenes on Northern Baptist mission fields. The purpose of the book is explained in the foreword which follows:

We live in an age of incredible cities, which have grown so fast that they upset the balance of life. Upon their pavements moves an endless pageant that is truly representative of the restless modern world, and in the pages of this book that has been named "Streets" we are brought face to face with the problem of evangelizing a population that changes constantly, is constantly on the move.

Neither is the overgrown Twentieth Century city peculiar to any one nation, nor to any particular part of the world. The Orient has industrial cities that suggest the skyline of Chicago. Even in the heart of Africa, where many years ago a Baptist missionary built a little chapel and planted an avenue of palms that led nowhere except into the jungle, one now hears the clang of machinery and sees thousands of workmen thronging the streets of an important city, the Congo capital.

Everywhere the city street has been prolonged far into the country. The old dirt road that led past the farmhouse has become a paved highway, busy with motor traffic. There are new people in old homesteads. The same influences that made cities grow like mushrooms have even more radically and rapidly changed country life and country churches. Therefore, we shall look at village and farm as well as the city.

We cannot realize how inseparable are the destinies of all, no matter how or where we live, unless we have a wide horizon. That is why in January of each year we survey in outline the whole world as it is ministered to by those whom we have sent to preach the gospel of Christ, through whom alone sordid city and troubled countryside can find redemption and peace.

The new publication will be arranged for daily reading throughout the month. It provides for each day a separate article and a suggestion for personal or family devotions and scripture reading. We predict another popular publication that will have a wide reading.

NOTE AND COMMENT

¶ The San Francisco Convention, in recognition of the Centenary of the hymn "America," voted to petition the Post Office Department at Washington to issue one or more commemorative postage stamps in honor of Samuel Francis Smith and his century old hymn. A letter from the Third Assistant Postmaster General to Dr. M. A. Levy stated that this request could not be granted by the Department because the full quota of new commemorative stamps for the year had been issued. When this was reported to the Executive Committee at its meeting, September 14th, President Johnson, in characteristic fashion, said, "Since we cannot get a new stamp we will have to stamp that item off our agenda for the day."

¶ Christian churches in America and elsewhere are not the only religious organizations feeling the effects of the wide-spread depression. Reports from Japan indicate that Buddhism is also suffering from the world's economic illness. With reduced income from declining public support, priests at 70,000 Buddhist temples throughout Japan are taking to cultivating temple gardens to raise food for themselves and their families. It is reported also that many shops now have temple treasures and ecclesiastical robes for sale. In some poorer rural districts temples are closing altogether.

¶ Preparations have been under way for several months for an important conference on "The City and the Church in the Present Crisis," to be held in Chicago, beginning on the 29th of this month and continuing to December 2nd. Delegates are expected from all parts of the United States and Canada. The present crisis confronting the churches in all our large cities and the acute problems that have emerged out of the prolonged depression are causing grave concern to city mission workers, city pastors, church federations and all persons interested in the status of the church in the modern city. An unusually strong program has been outlined with an exceptionally able personnel. Two of the four days will be devoted largely to open discussion in four sectional discussion groups. Sessions will be held in the Chicago Temple. MISSIONS plans to have a report of this significant conference in January issue.

¶ The new developments in the Far East, summarized on page 518 are again placing missionaries in China and Japan in an exceedingly trying and delicate position. They deserve our prayerful and sympathetic support. What all friends of both nations should strive for is a just understanding and an impartial attitude, holding opinions in abeyance until the reports and all the facts are known.

¶ An ominous decline in Sunday school enrolment is reported from Europe. According to figures announced at the World's Sunday School Convention in Rio de Janeiro, there are today 814,155 less pupils in the Sunday schools of Europe than at the time of the previous convention four years ago. In view of present conditions throughout Europe and particularly in view of the spread of atheism and the suppression of all Sunday schools in Russia, this decline in the number of children and young people receiving religious instruction is of serious import to the cause of evangelical Christianity. Fortunately, other lands report increases, that of Africa being 116,084, and of Asia 57,039. In South America the increase is 56,934. The total net increase is 2,294,366 for the 113 countries represented at the Convention which Mr. Cressman reports in this issue.

¶ At the age of 76, Charles H. Gabriel, famous hymn composer, many of whose hymns have been sung by readers of this magazine in church services, prayer meetings and Sunday schools, possibly thousands of times, died in Los Angeles on September 14th. Among the more familiar of his compositions are "Since Jesus came into my heart," "Brighten the corner where you are," "He is so precious to me," and the widely popular, "That will be glory for me." Many of his hymns were translated into foreign languages. He is reported to have built up a comfortable fortune as a result of his music publishing activities. Although in poetry and music his hymns did not reach the standard of the more stately hymns of the Christian church, their tender appeal and tuneful harmonies assure their being sung in thousands of Christian assemblies for many generations to come.

¶ The 15th of November marks the anniversary of the founding of the Laymen's Missionary Movement. A year ago the date fell on a Sunday. It is estimated that 30,000 churches in the United States and Canada by appropriate programs observed "Men and Missions Sunday." This year Sunday, November 13th, is suggested for similar observance with interdenominational men's suppers on the following Tuesday evening, November 15th. The committee in charge of this anniversary observance suggests as the theme "Extending the Kingdom of God by Missionary Effort." In these days of strain and upheaval the stabilizing, redeeming value of the missionary enterprise cannot be over-emphasized. More than ever does it need the interest and support of increasing numbers of men. Since the usual Armistice Day observance in the churches this year falls on the same Sunday, opportunity is afforded to relate world peace to the advancing Kingdom of God on earth in a manner that should make a challenging appeal to men. Pastors desiring program suggestions should write the Laymen's Missionary Movement, headquarters at 19 South LaSalle Street, Chicago, or their own Foreign Board.

Personal and Impersonal

A Comrade Fallen

It is difficult to realize that we shall not again see the radiant face or hear the peculiarly friendly voice of Wallace Petty! He was such a buoyant personality, overflowing with the very exuberance of life. If you came intimately close to him, you knew what friendship could mean. If you came less close, you knew what a great heart could contribute in the paths of fellowship and service. I have letters from him that are among my most cherished possessions. I once had opportunity to render him a special service and he never let me forget it. He opened his heart to me and that was a benediction. Twice our ministry had touched.

First, as acting pastor, I had prepared the Creston Avenue church for his brilliant pastorate; and when First Pittsburgh called him from Mount Morris to the crowning work of his life he was a distant successor in that pastorate. I never knew a more loyal church, and it was a joy to know of his wide ministry there in the student and resident center of the greater Pittsburgh. Of course, he was unsparing of himself. No man ever enjoyed his work more than he. He went about doing good, like his Master. It was his nature. He was as rare in his sympathy as pastor and friend as he was in his eloquence as preacher. In his vivid sermons Jesus spoke to the souls that needed Him, and religion became a living experience.

Out of a clear sky the stunning blow fell. With it came the news that his brother, Ray, was lying low in a Philadelphia hospital, and I recalled that touching incident at the Cleveland Convention of 1930, where the venerable father, Dr. A. M. Petty, and his two stalwart sons were in the Convention pulpit—Wallace reading the Scripture, the father offering the prayer, and Ray, the younger brother, preaching the sermon. One would not find a more eloquent trio in any pulpit, nor a finer character-group. How sadly broken now that family circle! I like to think that we shall meet again some day, for I believe in the permanency of friendship as well as of life.

Wallace Petty's earthly span, measured in years, was all too brief; measured in kindly deeds done, in loving service given, in lives enriched and blessed, it was without human limitations. The epitaph that spontaneously applies to him in my thought I feel sure he would approve as highest tribute:

"A GOOD MINISTER OF JESUS CHRIST."

Dr. J. H. Franklin Returns from Europe

One of the most interesting Foreign Board meetings in recent years was that held Monday evening, September 26th. Dr. James H. Franklin, who had only a few hours earlier stepped ashore from the S.S. *Minnetonka*,

gave a report of his recent long journey in Europe. It was a deeply moving story of an apostolic tour in twelve countries, with particular reference to progress among Baptists in Poland, Lithuania, Latvia and Esthonia. These countries suggested the theme of his address, "Baptists on the Borders of Russia." For well over an hour Dr. Franklin proceeded with his absorbing narrative, of simple New Testament type churches, devoted lay preachers, faithful pastors serving on pitifully small salaries, overwhelming hospitality, miles and miles of travel in hayracks, rented halls, outstations for preaching the gospel, peasants coming in from harvest fields to crowd their church buildings, barefooted choirs, women who brought for Dr. Franklin's sustenance loaves of home made bread and honey from the hives on their farms, and of inspiring triumphs of the gospel in these remote areas in Central and Eastern Europe.

An Announcement by the Home Mission Board

The Home Mission Board announces the election of Dr. Rivington D. Lord of Brooklyn, N. Y., as President of the American Baptist Home Mission Society to fill the vacancy created by the inability of Mr. H. T. Sorg of New Jersey to serve. Mr. Sorg had been elected at the annual meeting in San Francisco. Dr. Lord holds one of the notable pastorate records in American church history, having been pastor of the First Baptist Church, Williamsburg, a part of Brooklyn, N. Y., for the past 48 years. He has been a member of the Home Mission Board for 21 years. The Board also elected Pres. A. W. Beaven as Chairman and Hon. E. E. Rogers, of New London, Conn., as Vice-Chairman.

He Preached in Place of Dwight L. Moody

One of the most remarkable experiences in the life of the late Dr. Samuel G. Neil, happened in Kansas City, in 1899 just before Christmas. Dr. Neil was then in charge of the Chapel Car, "Messenger of Peace." Dwight L. Moody was holding evangelistic meetings in the city at that time and was suddenly stricken ill. His condition rapidly became critical. No private railroad car could be made available. In the emergency, Dr. and Mrs. Neil quickly placed the chapel car at the disposal of the dying evangelist. Mrs. Neil accompanied the car as far East as St. Louis to assist in nursing Mr. Moody during this fatal illness. That night Dr. Neil took Mr. Moody's place in the Kansas City Convention Hall and preached to an audience of 10,000 people on the text, "What Must I Do to Be Saved?" In his modesty, Dr. Neil has seldom told this story, but it must have been a memorable occasion. A tribute to Dr. Neil appears on page 558.

Building Boys Instead of Mending Men

Reports from six of the 1932 Royal Ambassador Boys' Camps as told by camp deans or other leaders



THE METAL WORKERS' CLASS AT OCEAN PARK, TAUGHT BY REV. L. W. WEST, OF SOUTH BOSTON. SEE PAGE 550

Studying Missionary Heroes in the Land of Deadwood Dick

By J. CLYDE CLARK,

Director of Boys' Work in South Dakota

CAMP JUDSON is located in the heart of the Black Hills of South Dakota. A fine auto road connects the camp with historic Deadwood on the north and with the Needles Highway on the south. The camp comprises some thirty acres. It boasts its own electric light and water systems. The large and comfortable cabins are named after missions in Burma and India. Those on the east side of the canyon are named after Judson's stations in Burma: Rangoon, Bassein, Moulmein, Ava and Avoy. Those on the west side of the canyon recall the Lone Star field and are named Lone Star, Nellore, Allur and Ongole.

Two recent cabins are named for mission stations of missionaries visiting our camp: Bhamo is named in honor of Rev. L. W. Spring and Loimwe in honor of Rev. J. H. Telford. The administration building is named in honor of Judson.

The Boys' Camp extended from June 28th to July 7th, enrolled 35 boys who came from widely separated localities and who traveled on the average 360 miles. The schedule carried was rather heavy. First year boys studied the Life of Christ, Missionary Heroes No. 1, Boy Loyalties and Dramatics. Second year boys studied the Life of Paul, Missionary Heroes No. 2, Dramatics and

Boy Loyalties. These courses together with instruction in swimming, fine art and scouting and the usual athletics made a full program. The classes in dramatization presented two plays, one on Marcus Whitman and one on Judson.

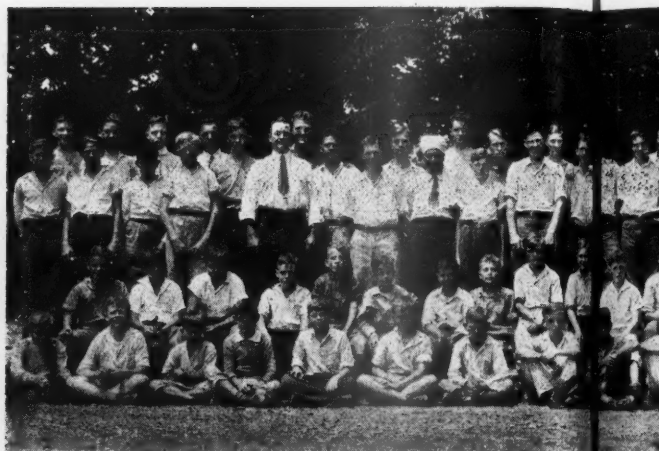
The work of this boys' camp is surely a work of love. No one received any compensation aside from transportation and entertainment. Even our cooks served without pay.

One of the most impressive periods was the regular evening circle of prayer around the great campfire. The response was spontaneous and general. Five boys made decision for Christ during the camp.

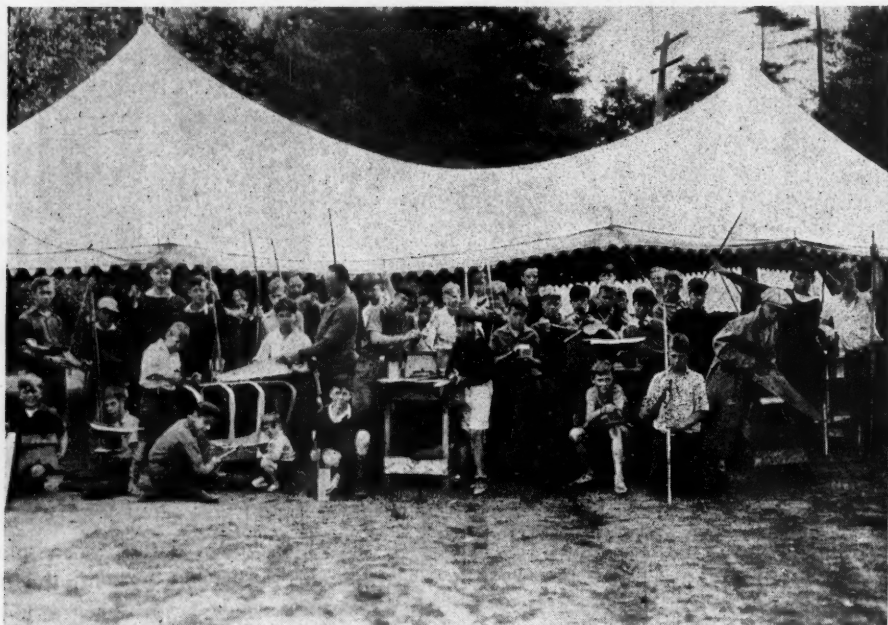
We are hoping next year to minister to a much larger territory. Nebraska, North Dakota and eastern Wyoming are invited to share our camp with us. We see no reason why we could not have two or three hundred boys every year.



ARTIFICIAL LAKE AT SCOTT CITY, KANSAS, WITH CAMP TENTS IN THE BACKGROUND



THE ENTIRE PERSONNEL, INCLUDING THE CAMP STAFF



THE MANUAL TRAINING CLASS AT OCEAN PARK. ONE BOY WEARS A RAINCOAT, THE REASON WAS NOT STATED



THE CAMP ORCHESTRA AT OCEAN PARK



LINING UP FOR THE MICROSCOPE IN THE NATURE STUDY CLASS AT OCEAN PARK

Building Boys Instead of

*Scenes from Royal Ambassador
1932 summer session*



CAMP PERSONNEL AT MIAMI, FLORIDA



INCLUDING THE COOK, AT BEDFORD, INDIANA



GETTING READY FOR DINNER, ALWAYS AN OCCASION OF GASTRONOMIC DELIGHT AT CAMP NEYORACA, NEW YORK



ORCHESTRA AT OCEAN PARK



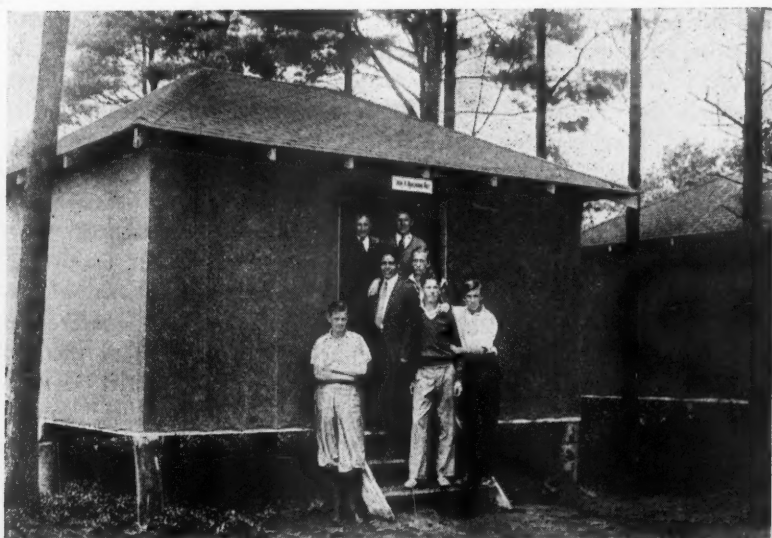
THE LINDLEY M. WEBB MANUAL TRAINING BUILDING AT OCEAN PARK, ONE OF THE MOST POPULAR BUILDINGS IN THE CAMP

Instead of Mending Men

Ambassador camps during the summer season



MODEL AT CAMI, PENNSYLVANIA



ONE OF THE MANY SLEEPING HUTS AT OCEAN PARK



FIELD DAY SPORTS IN THE BLACK HILLS OF SOUTH DAKOTA.
THE BEAR ALSO COMPETED IN THE RACES

The Opportunity of a Lifetime to Fish in Kansas

By REV. ROY N. HILLYER

WESTERN Kansas means a territory 200 miles wide and 200 miles the other way. Ten miles north of Scott City, a great gap begins and forms a canyon 200 feet deep, then a valley surrounded by buttes and smaller water-courses that run back to the floor of the high land.

The state has built a dam a fourth of a mile long, and the ice cold springs, one flowing 400 gallons a minute, have formed a beautiful lake. The bathing is invigorating. The fishing for bass, cat, and perch always supplied the camp with all the fish they could eat.

The Royal Ambassador camp began its second season with 25 boys housed in tents, each tent supervised by a pastor, who also taught one of the courses in the mornings. Our Athletic Director, Marion Crowe of Arkansas City, insisted upon every one having a scientific stretch each morning, attending the flag raising ceremony and behaving with perfect decorum at the meals. His assistant, T. D. May, Jr., supervised the willow weaving, swimming, first aid, and archery.

The campfires were built on the bluffs above the lake and Assembly site and here Rev. R. J. Wynne

brought the lives of hero missionaries in story form. Whitman, Clough, Paton, Livingstone, and Judson were seen again and their matchless faith caught the support of the Ambassadors as they looked into the campfire blaze and saw the marching soldiers of the cross.

There are few lakes in Western Kansas. Many of the boys had the

opportunity of a lifetime to fish. Consequently there was a strong demand to fish at every recreation period. Baseball, hikes and swimming filled the days. Taps were sounded by the camp bugler, Billy Hillyer, at 9:30 and after the first night most of the Ambassadors never heard the call.

Financial conditions were responsible for the small enrolment. But in spite of all problems the Assembly site was contracted for next year, the ministers pledged to a greater program, and everyone wanted to assure Dean Black of their support and appreciation.

The last night of the Assembly had as its contribution from the R. A. group an initiation of those who received the Chancellor degree. They included Rev. Horace Goodin, pastor at Gem, Dr. W. A. Elliot, pastor at Ottawa, Dr. W. E. Ripley, Director of Religious Education in Colorado, Dr. M. D. Eubank, former medical missionary in China, A. Lawrence Black, Director of Religious Education in Kansas, Rev. R. G. Tebow, High School Principal Dale Brewster, Sedan, Rev. Earle Ray, Elkhart, Rev. H. B. Bondurant, Ness City, Rev. B. E. Willoughby, Lakin, and Rev. R. J. Wynne, Hays.

Influencing Life Decisions in Pennsylvania

By F. W. TOMLINSON,
Director of Education

CAMP CORBLY at Mahaffey and Camp Unami at Sumneytown are both owned by Pennsylvania Baptists and have had a steady development during the past five years. Each one is rapidly becoming a Baptist headquarters for its area in the State. Last summer four camp conferences of two weeks each and three week-end conferences were held at Corbly and four camp conferences of two weeks, two of one week and six two-day conferences, were held at Unami. For the first time the Atlantic District German Young People held their annual conference of one week at Camp Unami. The Collegeville Young

People's Assembly moved from Ursinus College to Unami and enjoyed one of the best leadership training experiences ever known.

At Camp Unami the Wigwam or Recreation Hall, 40 by 90 feet, was burned to the ground in February. Within three months the insurance was collected and a much finer building erected with large stone fireplace inside and outside.

The strongest features of our camp programs are the Pioneer and Tuxis boys' and girls' two-week conferences at each place. In these conferences the most interesting courses, according to the testimony of youth itself, are those in the Bible and

Missions. At the close of his camp, one boy said, "I did not think when I came I would like the study part of the camp. I thought I got enough of study at school, but the classes were so interesting that the 30 minutes seemed too short. I like the Missionary Heroes best of all."

The Royal Ambassador Hero Missionary courses have for five summers thrilled our boys with interest and enthusiasm for the missionary and his work. A profound influence on the life decision of the boys and on their attitude toward the missionary activities in their churches has been given by well-told stories of these mighty heroes. What boy

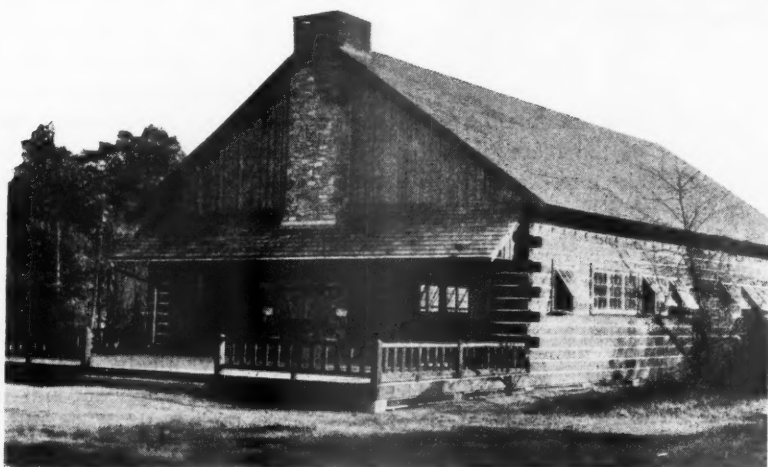
can resist the challenge? We have now one boy in Bucknell University, one in Denison and one in State College studying to be missionaries through decisions made at camp.

The High Counsellors of Royal Ambassadors have in each boys' camp held conferences with all the boys to inform and interest them in the Ambassador organization and its benefits. Last summer Rev. Harvey W. Funk of Greenville was High Counsellor of Western Pennsylvania and Director of Camp Corby for Pioneer and Tuxis boys; Dr. Carl H. Morgan of the Eastern Seminary was Director of both the Junior and the Pioneer and Tuxis Boys' Camps.

miles from the Baptist Assembly grounds, and an overnight camp there was the outstanding recreational outdoor activity. Following the evening meal early in the night a terrific electric storm visited the camp, which made the trip one that shall be remembered for many a day. Some of the boys were thrilled with the spectacle of witnessing wild white-tailed deer.

Twenty-five members of the boys' camp took a hike to Mt. Regan over a lonesome and winding mountain trail to the summit, ten miles from the camp. C. Ben Reavis and Rev. Garner supervised the boys' hike. Both of these men also supervised the annual hike of the boys to Mt. Boulder, which looms 11,000 feet above the assembly grounds. On account of its deep declivity the boys are required to pass a medical examination before permission is granted to make the ascent. Out of 19 who made the attempt only 4 planted their feet on top of Mt. Boulder.

Rev. W. T. Turner, pastor of the First Church of Weiser, Idaho, and High Counsellor for the Idaho Baptist Convention, announced that the registration of 43 boys this year established the highest attendance on record. A goal of 100 has been set for 1932-33.



THE HANDSOME NEW WIGWAM AT CAMP UNAMI, PENNSYLVANIA, WITH BOTH EXTERIOR AND INTERIOR FIREPLACES

In the Sawtooth Mountains of Idaho

By EDWIN F. SUNDT

IN the heart of the Sawtooth Mountain range, near the mining town of Ketchum, Idaho, from July 19 to 29 was held the most successful Royal Ambassador Boys' Camp in its ten-year history.

Inspired perhaps with the distinction of winning the banner for new chapter organizations in the Northern Baptist Convention for two successive years, which if repeated in the year 1932-33 means they will retain permanent possession of the banner, the boys, 43 in number, came this year to their annual encampment animated with new zeal and purpose. This spirit was mani-

fest in all of the activities of the Boys' Camp.

This spirit also made the work attractive for the following instructors, Dr. M. D. Eubank of Missouri; Rev. E. C. Knicely, Ustick, Idaho; Mr. C. Ben Reavis, Roswell, Idaho; Rev. P. Glenn Garner, Baptist colporteur-missionary of Hailey, Idaho; Dr. J. M. Downs, Boise, Idaho; Stewart Johnson, Jerome, Idaho; and Paul G. Wapato, full blood Wenatchee Indian evangelist, who narrated each night Indian legends and traditions.

A trip to Stanley Lake, a beautiful, clear, fresh water mountain lake about two miles long, about 57



PAUL G. WAPATO, A FULL BLOODED WENATCHEE INDIAN, ON THE FACULTY AT CAMP KETCHUM

A Vacation With a Purpose in the Cascade Mountains

By REV. FRED. R. DAEHLER



BOYS AT CAMP SHERMAN, OREGON. REV. T. H. HAGEN STANDS AT THE LEFT AND REV. F. R. DAEHLER AT THE RIGHT

A BOYS' Camp was held July 25 to August 5, 1932, in conjunction with the Central Oregon Baptist Summer Assembly at Camp Sherman, Oregon, on the Metolius River, which comes springing forth from the base of the mountain a full-sized stream.

This is the first year a Boys' Camp was established and is the first of its kind to be held in the Pacific Northwest. We had an enrolment of 16 enthusiastic boys.

The forenoons were given over to chapel periods, class work, and inspirational addresses; the afternoons (after the study hour) to recreation and sports. Baseball, volley ball, horseshoe (barnyard golf tournament), and croquet were favorite games enjoyed by all. The Royal Ambassadors challenged the World Wide Guild girls to baseball and came off victors. They looked for more difficult tasks to tackle and accordingly challenged the able Faculty, which proved itself to be not only skilful in teaching but also in the manly art of baseball, the final score being in their favor. The Royal Ambassador boys, not in the least daunted, later renewed the conflict and retrieved themselves by winning the next game.

Hiking and swimming at nearby beautiful Suttle Lake, nestled high

up in the Cascade Mountains, formed a goodly share of the recreation, as did also boating and fishing by some. A hike up Black Butte (four and one-half miles from base to summit) tested the mettle of the hikers one afternoon. All came back to camp safely, weary in body but in good spirits.

An inspirational address each night by a different member of the faculty, followed by a season of fellowship around the blazing bonfire, left a deep impression upon all. At ten o'clock taps was played

by one of the boys, and all retired to their tents for a good night's rest, with nothing but the babbling Metolius and the rustling of the trees to disturb the peaceful quiet of the woods.

The rising gong was sounded at 6:30 a. m., followed immediately by the bugler playing: "I can't get 'em up, I can't get 'em up, I can't get 'em up in the morning." After breaking the ice formed in our water pails and indulging in the morning's ablutions, beds made up and tents put in order, all partook of a hearty breakfast and the day's program commenced.

The camp was under the direction of Rev. Fred. R. Daehler of Baker, Oregon, assisted by Rev. Ralph Michener of Newberg, Oregon. Three subjects were taught besides the regular Royal Ambassador work. The Missionary Heroes Course No. 1 and the "Boy Loyalties Course" were taught by Mr. Michener. Studies in the Life of Christ as the World's Greatest Hero and the Royal Ambassador Course were taught by Mr. Daehler. The boys took hold of this work very nicely, which was evidenced by the good account they gave of themselves.

The eleven days "Vacation with a Purpose," the friendships formed and the pleasant associations will linger long in our memories.

On the Shores of Echo Lake in New York

By GEORGE L. CUTTON,

Director of Christian Education

CAMP NEYORACA, on Echo Lake, N. Y., in 1932 represents possibly the outstanding achievement in the 125th year of the New York State Baptist Convention. No one can measure its moral and spiritual effect on the lives of 54 boys and 11 leaders who gathered here August 14-27. It was the largest enrolment in the three years of the camp.

In the absence of Rev. David Owl, full blooded Indian of Iroquois, N. Y., Rev. John Martin, grandson of the famous John E. Clough,

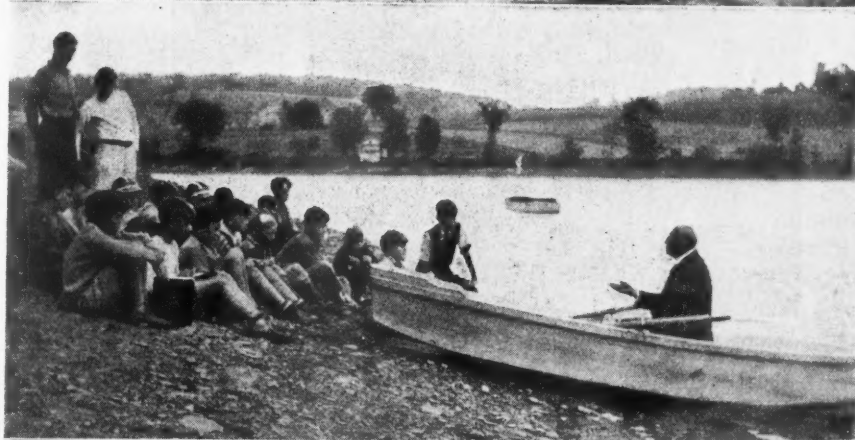
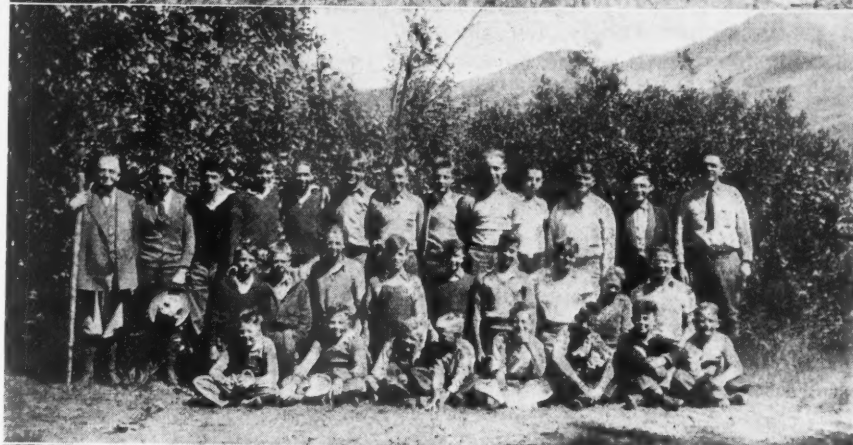
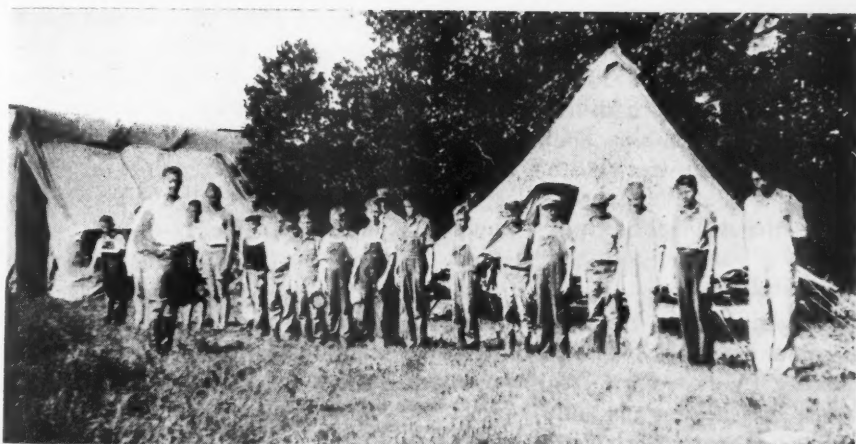
taught the course on the American Indian.

It seemed as if the boys had eagerly set out to demonstrate what it meant to live the Christian life. Only one untoward incident marred the perfect exhibition of the Christian spirit and this seemed to be beautifully atoned for in the repentance and critical change in the lives of the boys involved. As one leader said, if this camp helps this boy to conquer his temper, it will have been well worth the efforts we are putting forth.

The Sunday morning service conducted in the West Eaton Baptist Church was one of a number of high points in the camp experience. Six ministers' sons had charge of the entire service, while the camp orchestra and camp chorus gave special selections. The Sunday evening service was featured by a recital of "What Religion Meant to me as a Boy" by 9 of the leaders. The various campfires were addressed by men like Andy Kerr, the famous football coach of Colgate University, Prof. Earl Bates, Cornell University, America's chief authority on the American Indian, Rev. Ray S. Carman of the Hamilton Church, Dean Clarence Thurber, Colgate University, and Rev. Floyd Carr, besides members of the camp staff.

At the closing campfire 37 boys voluntarily testified to their Christian experience and what this camp had done to build up that experience. Five boys said that the camp had led them to confess Christ for the first time. Four boys stated that this camp had strengthened or led to their decision to enter full time Christian service.

Under the leadership of Rev. Fred White of Whitesboro the musical program was a special feature this year. The orchestra, concerts, and the work of the camp chorus were all that could be expected of most capable boys. People attending the camp commencement were greatly impressed with the musical work of the camp. The address was delivered by Dr. John E. Smith of the State Convention. Thirty-two boys received standard camp awards and 20 honor camp awards. Arthur Calvin of Pike and Robert Peck of Sherburne were tied for highest honors at 94%. Three other boys and Robert Peck received special awards for special contributions to the camp. One of these was given to Lewis Blackmer of Candor, N. Y.,



SCENES FROM SUMMER CAMPS

From top to bottom: BOYS AT SCOTT CITY, KANSAS; DR. M. D. EUBANKS' CLASS AT KETCHUM, IDAHO; A BIBLE STUDY GROUP ON THE LAKE SHORE AT NEYORACA; A CAVE-EXPLORING PARTY AT NEYORACA, NEW YORK

for the best design for a camp emblem, which will appear on all subsequent camp insignia. The design consists of an open Bible in the lower center of a blue field, with a wigwam and a tree in the upper part, and a star for each year of camp life, with the words "Camp Neyoraca" at the top and bottom respectively.

Probably the most popular person in camp was the cook, Mrs. Buyea, and she richly deserved this popularity, for she was not only a great cook and gave the boys plenty to eat in the proper variety, but she was a mother herself to the boys.

The Royal Ambassador Chapter of Whitesboro is hereafter to be known as the Dr. Franklin P. Lynch Chapter, inasmuch as Dr. Lynch has

given three years of splendid teaching and inspiration regarding missions to the boys of Neyoraca. New Royal Ambassador Chapters are planned at Syracuse, Albany, Can-dor, Binghamton, Hornell, and Rochester, as a result of Camp Neyoraca 1932.

Already 10 boys have registered and paid their registration fee for 1933. It is expected that the camp facilities will be taxed to the limit for next year.

The first break in the Neyoraca group of 1930-32 was the death in March of Donald Hovey of Cobleskill. Because of high respect for his Christian loyalty and ability, a memorial, consisting of an outdoor pulpit, carved with his name, was dedicated on the closing day of camp.

engaged in the six games which were played simultaneously on the Elisha M. White Athletic Field, named in memory of the husband of Mrs. E. M. White of Framingham, Mass., donor of the camp site and of one of the huts.

The camp is distinctive in its strong Christian and missionary atmosphere. This is evidenced in the religious and missionary hero courses, which with the chapel services take up the greater part of the morning program, and by the tent devotions when the last 15 minutes before Taps are spent by each counsellor in Scripture reading and prayer with the boys in his hut. Many of the boys learn to pray aloud in the presence of their fellows in these quiet intimate moments at the day's close.

One of the most significant spiritual contributions of the camp is through the personal interview which every boy has with one of the leaders. Here intimate problems of the boy's religious life or of his choice of a life-work are sympathetically discussed with him. Transforming life decisions are made in these circumstances. Of the 179 boys in camp this year, 44 were not church members; of these 16 in the interviews made definite decisions for Christ.

Six boys were sons of missionaries and each of these brought distinction upon himself both in the classroom and on the athletic field. Especially worthy of mention are Clinton and Chubb Condict, sons of Rev. and Mrs. E. C. Condict of Burma. These boys were the only ones to win honors in four classes in the first period. It is the custom for each instructor to hand to the Dean at the close of camp the names of the three boys who have done the best work in his class. As there are three indoor classes and one period for outdoor activities each morning, it is possible for a boy to win at most four honors. It is a real distinction to win honors in all classes as these boys did. Clinton deserves special credit, for three years ago he became the first



JUNIOR LIFE SAVING CLASS AT OCEAN PARK. INSTRUCTORS RUSSELL HAGER, OF PROVIDENCE, STANDING AT LEFT, GORDON FROST, SON OF MISSIONARY H. I. FROST, OF BENGAL-ORISSA, STANDING THIRD FROM RIGHT, AND REV. H. W. CURTIS, "FATHER NEPTUNE," STANDING AT RIGHT

Missions Emphasized at Ocean Park

By PAUL E. ALDEN

IN numbers, the 1932 Ocean Park Royal Ambassador camp reflected the prevailing economic situation,—enrolling 97 boys for the first period and 82 for the second. This was about 60% of the registration in 1931, a record comparable to most of the commercial camps in northern New England. One camp not far from Ocean Park had

only a fifth of its enrolment of three years ago. But in quality this year's camp was unexcelled. The smaller enrolment resulted in a closer intimacy between boys and counsellors and among the boys themselves. It promoted more general participation in competitive games; it was a common experience to have every boy but three or four

boy to win four honors; two years ago he made a similar record. Last year he was not in camp, but this year he achieved four honors in both camp periods, and thus becomes the only boy to win four honors in four "years." At the graduation exercises on July 30, he was asked to stand while boys, counsellors and guests joined in a resounding "Official," the rhythmical applause by which special honor is paid.

The camp was particularly enriched by the presence of Franklin J. Keele, a Chickasaw Indian who is a student at the Andover-Newton Theological School, and Saw Chit Maung, a Karen who has been a member of the Burma Gospel Team (with which readers of *MISSIONS* are already familiar) and who has come to this country to study at Andover-Newton and at Harvard. These representatives of two other races, stellar athletes and outstanding Christians, were great favorites of the boys. Unobtrusively and often silently they taught the boys never-to-be-forgotten lessons in interracial relationships and in manly Christian living. Missionary representatives on the faculty were the twin brothers, Rev. Raymond B. and Dr. Richard S. Buker, and Rev. A. C. Darrow, all of Burma, Rev. H. I. Frost of Bengal-Orissa, Rev. F. P. Freeman formerly of Porto Rico and now of Somerville, Mass., and J. A. Patch of Stoneham, Mass., chairman of the Laymen's Council of Massachusetts, formerly of Beirut, Syria. To these men and the pastors and laymen who gave unstintingly of themselves in the enjoyable, though strenuous, days of camp belongs the major credit for the success of this



CLINTON AND CHUBB CONDUCT

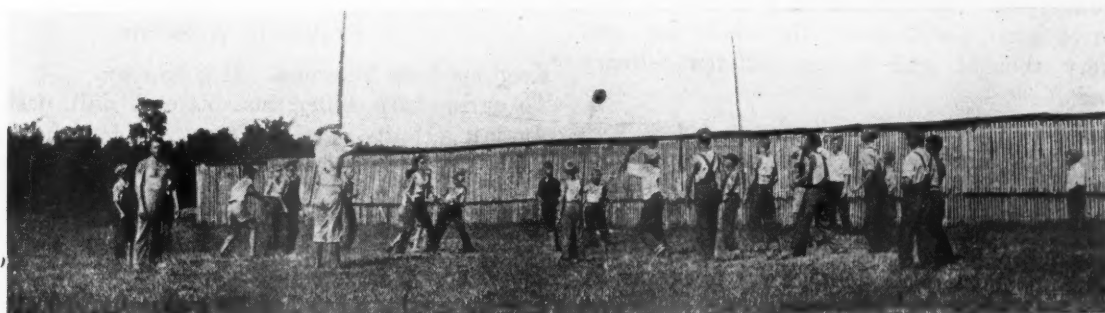
outstanding service for Baptist boys. They give thus of themselves because they believe in the truth of the camp motto—"It is better to build boys than to mend men."

On Camp Sunday, July 10th, a special service was held to dedicate three new buildings erected during the spring. The address was delivered by Rev. Harold W. Curtis of Portsmouth, N. H., who has the distinction of being the only man who has served on the camp staff throughout the entire six years of its history. Mr. Curtis, known affectionately as "Father Neptune," conducts with unusual effectiveness the swimming classes and other activities at the Camp's fine salt-water pool.

The first building to be dedicated was the Lindley M. Webb Memorial Manual Training Building, in mem-

ory of one of the group of Free Baptists who 51 years ago established Ocean Park as a religious summer colony. Words of appreciation of Mr. Webb were spoken by Rev. A. E. Kenyon of Arlington, R. I., Superintendent of the Ocean Park Assembly, who called attention to Mr. Webb's service as president, secretary and legal advisor of the Ocean Park Association and his devoted activity in its interests to the time of his death in January, 1932. The building, donated by Mr. Webb's daughters, Mrs. Josephine Kennedy and Mrs. Edith Marshall, and his son, Philip R. Webb, the camp treasurer, is well equipped with tools and work-benches and is an admirable center for the classes in Woodworking, Airplane Modeling and Leather Work.

The second was the Life Guard Lodge, the gift of Rev. and Mrs. E. J. Evans of Brookline, Mass. Located in a pine grove adjacent to the pool, it provides simple but comfortable quarters for "Father Neptune" and his life guards. The third building was a new hut donated by Mr. and Mrs. Clarence W. Bosworth of Cranston, R. I., in honor of Dr. Judson C. King, missionary in Belgian Congo who for three years served as the camp doctor. Mr. Bosworth, who is the principal of the high school at Cranston, R. I., and has been a member of the camp staff for several years, led the responsive litany of dedication. These buildings were made possible not only by the financial gifts of the donors but also by the volunteer labor of a large group of ministers and laymen, all of whom believe wholeheartedly in the Camp.



A GAME OF VOLLEY-BALL AT GREEN LAKE, WISCONSIN



DEVOTIONAL

Petitions

ETERNAL FATHER, Who hast given Thy Son to be the Saviour of the world, grant that the pure light of His gospel may dispel the darkness of idolatry in all lands, and that Thy lost children everywhere may be brought home to Thee. Revive the spirit of missions in Thy church, and quicken the hearts of Thy people with a great outpouring of desire and prayer and gifts. Protect the messengers of the gospel amid all dangers and troubles; guide them in their perplexities and trials; make them wise to the winning of souls; and hasten the day when in all the earth Jesus shall reign supreme in the hearts of men, to the glory of God the Father. *Amen.*

MERCIFUL GOD, our help in time of trouble, we look up to Thee in this hour of extreme human need, when millions of men, women and children, our neighbors and friends and fellows, find themselves thrown into the distresses and demoralization and miseries of the unemployed. In such an hour, O Master, give Thy people a clear vision and a resolute will. Let the wave of a mighty sympathy sweep through Thy churches. May all who have been spared the bitter experiences of suffering and want and discouragement be quick to respond to the needs of the less fortunate, and do it in such a Christlike spirit that out of this very necessity there may develop such a new life of interest and affection and helpfulness as shall transform the church into the active brotherhood that Jesus came to establish in the earth. Thus, through this new avenue of service born of dire human need, may our religion become a new reality and the church find a larger and more potent place in the life of men. To the glory of Thy Great Name. *Amen.*

Devotional Thoughts

Five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart,—will change the whole day, and make every thought and feeling different.—*Henry Drummond.*

Not a few of us, if we were perfectly honest with ourselves, would own up to a longing for a warmer faith, a religion with more life power in it, like that of our fathers and mothers, that our modern thinking may have failed to give us. It is sad indeed when "the wise and prudent" lose the believing heart. Whatever the cause, it certainly is not necessary.—*George Walter Fiske.*

Jesus has been analyzed by the psychologist, scrutinized by the philosopher, criticized by the rationalist, evaluated by the historian, tested by the sociologist, weighed by the scientist, and tried by the court of the world's religions, with the unanimous verdict that never man spake and served, lived and loved, gave and forgave, like this man.—*Gordon Palmer.*

Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you:
A hope for me and a hope for you.
—*Susan Coolidge.*

Cause me to hear Thy loving kindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee:—*Ps. 143:8.*

A psalm which cultivates the spirit of gratitude is a psalm we ought often to read. If we were more grateful both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies. If we cannot sing about them, we can at least think about them. Thinking about them is a means of grace. Meditating on God's dealings with us begets in us a spirit of humility. It leads us to magnify the pronoun "Thou," and cultivates a feeling of dependence and trustfulness which is always a fountain of joy and strength.—*Charles E. Jefferson.*

The calendar of the First Baptist Church of Tucson, Arizona, for September 18th, contained the following sentence, which by implication carries an appropriate Thanksgiving suggestion: "Christ is not valued at all if He is not valued above all."

Prayer in Affliction

Keep me from bitterness. It is so easy
To nurse sharp, bitter thoughts each dull, dark hour!
Against self-pity, Man of Sorrows, defend me
With Thy deep sweetness and Thy gentle power!

And out of all this hurt of pain and heartbreak
Help me to harvest a new sympathy
For suffering humankind, a wiser pity
For those who lift a heavier cross with Thee!

—*Violet Alleyn Storey.*

Congo Comes to Antwerp

By J. W. BAILEY

Prof. J. W. Bailey of the Berkeley Baptist Divinity School in California spent last spring in a visit to Palestine. On his return he stopped for several days in Belgium. What he found in Antwerp is told in the following narrative.—ED.

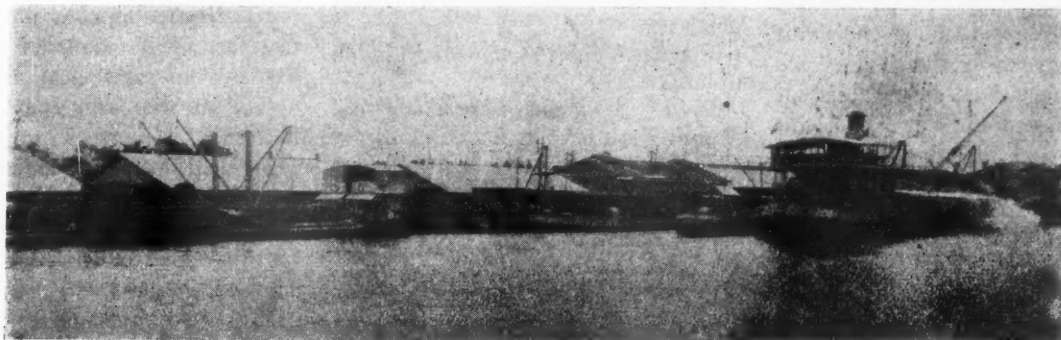
A VERY interesting piece of work has recently been undertaken at Antwerp, Belgium, among Congoese boatmen. These men come to Antwerp as stokers on ships running between the Congo and Belgium, and are frequently in Antwerp for a week or ten days. About the only places ashore in which they may spend their time are the cafés and dives along the waterfront, most of which places are of the most depraved and demoralizing character. The effect upon the men need not be described.

Two of our Congo missionaries—Rev. and Mrs. C. E. Smith—are spending the last part of their furlough in Brussels, taking special work in tropical diseases and medicine preparatory to their return to the Congo field in July. The Smiths were so impressed by the needs of these Congo boatmen that about the first of April they started a Sunday afternoon gospel service for them in Antwerp. They have associated with them a young Belgian who served a term as commercial agent for certain Belgian interests in the Congo district, and while there was converted under the influence of one of the native Congo Christians. The story is a thrilling one but cannot be told now. The work goes on not only under the leadership of the Smiths but at their own expense. The services are held in the building of The Mission Belge Evangelique.

On Sunday afternoon I had the privilege of attending the service. When we arrived seventeen men were gathered and were singing hymns. I spoke to them, Mrs. Smith interpreting. She speaks three or four Congo dialects, and that afternoon used the Kikongo speech. The men gave us both close attention. After the address the men were invited to speak or pray and several availed themselves of the opportunity. One rose and thanked the stranger for coming and speaking to them. Another offered prayer, during which he confessed many sins and asked God to forgive him. He later declared his renewed consciousness of the grace of God in his heart. A third stated that they had been taught as Christians to give and that he desired to present an offering that had been gathered from the group. After the service tea and sandwiches and cake were served and the men seemed to enjoy the fellowship even more than the refreshments. At the end of about two hours we had to go. When we left, the men were still assembled and had begun the singing of hymns again.

It was a great experience for me. First, I got an emphatic illustration of the power of the gospel in human life. Second, I had a privilege I had not expected ever to have—that of preaching the gospel to native Congoese. Third, I saw again the earnest devotion and enthusiasm of two of our younger missionaries for their work and the people for whom they labor.

When the Smiths go back to Belgian Congo then what? They have carried the work and the expense. What will become of these Congo men?



THE WATERFRONT AT MATADI, CONGO SEAPORT TERMINUS OF THE SHIPS SAILING FROM BELGIUM TO BELGIAN CONGO

News from the Mission Fields

Intimate Views of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources



INSTITUTE FOR NEGRO PASTORS HELD IN MARSHALL, TEXAS

Negro Pastors Look At Themselves

As a part of their program the schools for the education of Negro youth conducted by the American Baptist Home Mission Society in the South hold institutes for ministers who are in the active pastorate. Those invited to these institutes include men of varied degrees of education.

Recently at Bishop College, in Marshall, Texas, a very successful institute was held, attended by 310 pastors of Negro churches in Texas and Louisiana. Six denominations were represented. Among the valuable features were the conference hours at which the following list of questions was discussed. It is interesting to note that these questions were prepared by the men themselves. They therefore reveal the Negro pastor as he looks at himself.

How can the Pastor Harmonize the Deacons' Board when there is a Division?

How to Hold the Church Membership?

How best to Hold our Young People for the 11 o'clock Service?

How Can We Deal with Disgruntled Members?

Is the Office of a Deacon a Divine Office?

Can One be Used in That Office Who is not Ordained?

Should a Church have Control of its Auxiliary Organizations?

Where must We as Ministers tell the People a Man goes when he is Dead?

What should be the Minister's Attitude in the Face of the Present Depression?

Should a Licensed Preacher Strive for Ordination without Employment?

How Can a Pastor deal with Slothful Members?

In What is the Power of the Church of Jesus Christ?

Should a young Preacher seek Church Work or wait for the Work?

The Proper Way to make Application for the Pastorate of a Church?

What should be the Preacher's Attitude toward the Music of the Church, Songs, Instruments, Musician, Song Books?

Should Ministers help Others to Secure Work?

How to Deal with Weak Members of the Church?

Should a Deacon have the Power to Baptize?

What should be the Minister's Main Objective in his Church?

How to have the Educated and Professional Group loyal to the Church?

How can the Church Deal with the Dancing Problems among the Youth of the Church?

Should Church Matters be carried to Court Regardless of Circumstances?

Would Birth Control Help or Hinder our Folk?

New Chapel for Judson College Rapidly Nears Completion

The great tower of the new Judson College Chapel is now within a few feet of its intended height. It has become the most conspicuous object in the University group of buildings. The steel roof trusses are nearly all located. The rafters are now being placed. The study and retiring rooms are being completed on the interior. The gallery is finished in the rough. Many of the *jalis* are already located. The window frames are getting in.

A large number of really sacrificial offerings have come in and

many others have been promised. The contract that was first let was limited to the exterior largely, but now it is possible to go on with some of the interior finishing as more than Rs. 2,05,000 are in hand, with a considerable further amount that will be available by the time it will be needed.

A report of the Chapel Fund for the period ending March 31, 1932, follows:

Amount contributed by Mr. Rockefeller, \$35,000.00.
Conditional pledge of Mr. Rockefeller, \$15,000.00.

Amount Pledged.

Missionaries	\$ 9,128.53
Former Students	6,315.60
Churches in Burma.....	16,966.56

Total \$32,410.69

Crow Indians Increase Missionary Contributions

Last year the Lodge Grass church paid \$25 each to the Home Mission Society and the Woman's Home Mission Society toward the missionaries' salaries. This year they voted to pay \$100 (\$50 to each Society) toward the same item. In addition they are paying the full time salary to a young Crow Indian who is giving his entire time to the work among the Indian boys. This gratifying increase in missionary interest is reported by Dr. W. A. Petzoldt, who writes further: "The Indians are rubbing their eyes yet to see how it all happened and they are proud enough over it to burst. And to add to their amazement they are raising more money than they thought they could, and ever since they took this step without an exception they have paid all bills promptly and have never had a balance of less than \$50 in the treasury. To further dignify their new venture the Indian church now carries its own bank account, with *printed* checks, and each one must be signed by two Indian members of the Advisory Board.

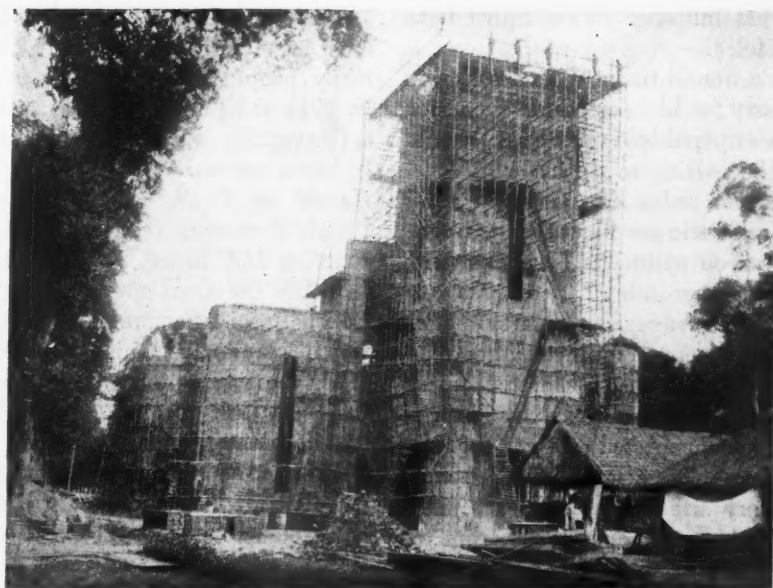
"Before I left Lodge Grass for an extended trip the church Advisory Board voted to care for one full

service each Sunday during my absence. I suggested that they conduct a week's meetings for the unsaved. This they did themselves, with Mrs. Petzoldt and the two young women missionaries being only advisers and observers. As a result there were six fine conversions, two Indian men and four Indian young people. And the reaction of all this has been, what it always is when folks give God a chance, blessings so big that they are opening their eyes to new widths and foci to see them.

"I am going to try to get the Lodge Grass church to raise at least \$50 a year on the missionaries' salaries, for the next few years, and then on to still better achievements."

Big Increase in Mexican Population in California

The Baptist work among the Mexicans is extensive. There are three regional conventions: California, Colorado, and the Great Lakes region. Last year there were 50 pastors, eleven women missionaries, five colporter-missionaries, eight churches carrying on Christian Center work among these people, with many other fields calling for similar ministry. These workers reported 3,500 members, 1,500 professions of faith, over 500 baptisms, and contributions amounting to \$16,000. At



NEW JUDSON COLLEGE CHAPEL UNDER CONSTRUCTION

the present time many Mexicans are returning to their native land, and California lost 1,100 in 1931. Nevertheless, 15,000 Mexican children were born in that state during the same period. In view of the rapidly increasing Mexican population in the United States, we must not diminish our missionary efforts in behalf of this race, but rather should we seek with greater zeal to win the younger generation.

Questions Asked of Candidates in China!

When the new convert to the Christian faith offers himself as a candidate for baptism, in China, he must be ready to face the church committee, deacons and church people. The pastor usually introduces the candidate and asks a few questions. The others are then free to question him. The following are a few of the many asked at a recent meeting in Shaohing, as reported by Rev. A. I. Nasmith. How would you answer them?

What is the third commandment?
Explain the Trinity.

How many times a day do you pray?

How can Jesus be in Heaven and in the world at the same time?

Are you willing to contribute to the church?

What influence of the Spirit have you felt?

If a non-Christian friend asks you to carry for him something connected with superstitious practices, would you be willing to do it?

If your father dies will you allow any superstitious funeral practices?

Are you willing to be patient with your mother-in-law?

You are engaged to marry a non-Christian man. Will you after marriage continue in the Christian faith?

The pastor was taken by surprise at the unexpected answer of one candidate, a bright young school teacher. He asked: "Is there anything that can separate us from the love of Christ?" He had thought her answer would be, "Nothing!"

"Yes," she replied in a flash. "Sin!"

Mission Hospital Finds Good Will Everywhere

Emmanuel Hospital, Capiz, Philippine Islands, reported 13,897 cases for 1931. More than 1,000 persons were given anti-cholera injections. "We rejoice in the goodwill of the entire province and neighboring islands," writes Dr. F. W. Meyer. "All cases find admittance here, irrespective of color or creed. The *tabangi ako* (help me!) is the daily cry and we are ready to serve in the name of the Great Physician." Thirty student nurses are the pride and joy of this hospital.

Annual Convention of Polish Baptists in America

REPORTED BY REV. M. JESAKOW

The first Polish Baptist pioneer in America was Rev. Joseph Antoszewski, baptized June 17, 1871, in Warsaw, Poland. After graduating from the theological school in Poland, he preached to the Poles in his own land and came to America in 1897 to work as a Polish missionary in Detroit, Mich. In 1890 he started the Baptist work in Buffalo, N. Y. Here in 1896 was founded the first Polish Baptist Church in America, counting today about 200 members.

There are about 2,500 Polish Baptists in America. About twice as many people attend their meetings. In 1912 the Polish churches formed a Convention which meets annually. It has a monthly paper called *The Herald of Truth*. It is the only Polish Protestant religious paper in America and, hence, is widely read. In 1915 the Convention founded a Polish Baptist Seminary in Chicago, which graduated nine ministers. When the International Baptist Seminary in East Orange, N. J., was founded the Chicago school was transferred to this new seminary as a Polish department with Professor L. Adamus as instructor. Sixteen Polish ministers have been graduated from this department.

It is a general belief of many people that there is no longer an urgent need for missionary work among foreigners because of the restricted immigration laws. Yet there are still millions of them here who have not heard the gospel message. This is a challenge to Baptists. Because of the depression many Poles realize that the Baptist churches in America are living the teaching of the Good Samaritan. Many of them are being led to Christ through the 24 churches and missions scattered in the east and middle west of the United States. Since there are three and a half million Poles in America these churches and missions feel deeply the big task before them. By winning the older folks, the second generation will grow up in the church and be our future leaders.

Some churches are self-supporting while others are being helped by

local and national organizations. During the past year over 200 were added to church membership and \$13,656 was raised for current expenses and \$1,251 for missionary purposes.

The 1932 Convention was held in Philadelphia, August 7-10, and was well attended. In spite of hard times delegates came from as far as Wisconsin. Special sessions were held for laymen, women and young people. Rev. A. Czajkowski was moderator of the sessions. During one of the public meetings three people followed the Lord in baptism. Dr. Orlando T. Steward, Secretary of the Baptist Union of Philadelphia, and his wife were present. In his address he encouraged the members of the Convention to utilize the great possibilities in the work among the Polish people. There are 60,000 of them in Philadelphia alone.

New officers for the Young People's Federation are: President, Miss Grace Hatch, from Buffalo, N. Y.; Vice-President, Mrs. Elizabeth Jesakow, Philadelphia, Pa., both graduates of the Baptist Institute; Secretary, Miss Sophie Ambrozewich, Rochester, N. Y.; Treasurer, Mr. Stanley Solotwinski, Toledo, Ohio; Adviser, Rex. John Gilewicz. The new officers of the Convention in America are: President, Rev. M. Jesakow, Philadelphia; Vice-President, Rev. W. Dworecki, Camden; Secretary, Rev. W. Chrzanowski, Buffalo; Treasurer, Rev. H. Schilke, Pound, Wis.; Editor of the monthly paper, *The Herald of Truth*, Rev. L. Jesakow, Chester. The next convention will be in Toledo, in August, 1933.



THE POLISH BAPTIST CONVENTION IN PHILADELPHIA



The Reviewer Says That—

The Course of Christian Missions, by William Owen Carver, Professor of Missions in Southern Baptist Theological Seminary, is a monumental work. Many books have been written about missions, historical, descriptive, biographical and romantic, and a number have taken rank as standard; but this will certainly take its place as a complete and comprehensive record of the history of Christian missions from the New Testament beginnings to the present day. The author has for years devoted himself to the gathering of the facts, sorting his vast accumulation of material from all lands and sources, and giving a Christian interpretation of the whole movement, including the birth and nurturing of the missionary spirit in the home churches. The work is really encyclopedic, and should have place in every missionary library. In the 300 royal octavo pages of small type is packed an amazing amount of information. The writer is an evangelistic teacher of pronounced personality and definite convictions, but the reader feels his fairness of treatment and breadth of sympathy. The students who take his courses in Christian missions are to be congratulated. The volume is based on the belief that the Bible is a missionary book; that Christian missions are rooted in the Christian concept of God; and that Christianity has been from the beginning a missionary religion, essentially though not always consistently. The bewildering ramifications of missions, ancient and modern, are traced with meticulous pains and patience. The cumulative effect is to give some apprehension of the vastness and world sweep of the missionary enterprise. (Revell; \$3.)

New Life Through God, by Toyohiko Kagawa, translated from the

Japanese by Elizabeth Kilburn, edited by Kenneth Saunders, is the title given to a series of evangelistic addresses, taken down as Kagawa gave them to mass meetings on a tour in Manchuria and northern Japan in promotion of the Kingdom of God Movement. In former volumes he has given his philosophy of religion and his interpretation of Christ; here he embodies the truths which he has sought to live out. To appreciate his views one must know something of the unique life and character of this spiritual leader who is to the Japanese in large measure what Gandhi is to the Indian peoples. Such men cannot be judged by the ordinary standards. The Japanese find it difficult to understand the prodigious influence and power of Kagawa, but they are forced to admit it. The introduction by Dr. Saunders contains a fine sketch of his life, which is full of romance. These addresses defy description. They are thoroughly Japanese, characteristic, adapted to the occasion. Put the striking personality of Kagawa into them and their persuasiveness and appeal will be felt. The one thing that stands out everywhere is Kagawa's unfaltering faith in Jesus Christ, his view of religion as a way of life, and the conquering power of love. (Revell; \$1.50.)

The Christ I Know, an Intimate Study of the Master, by Dr. Thomas J. Villers, is a volume of sermons containing the fruitage, as he tells us, of his studies and experience of forty years in the ministry. A ministry of rare character and accomplishment it has been. Dr. Villers is essentially a preacher, a living believer with a gospel message and a persuasive and eloquent delivery. Quoting Joseph Parker's characteristic saying, "I dread a preacher to

whom preaching is easy. I hate with a holy hatred the sermons that are shaken out of the coatsleeves on a Saturday night"—he says these are not of that kind. Indeed they are not. They make stimulating devotional reading, and those who know the preacher and have been enriched by his ministry can supply the personality as they read. Dr. Villers takes up the questions and criticisms that occupy the public attention and perplex and disturb many church members, dealing with them frankly, and finding a satisfactory answer in the New Testament gospel. The use of illustrations is apt and a model for the preacher. Sermon material is found in a great variety of sources, but always used with pertinence and point. The missionary quotations are especially to be noted. Wide reading, close study, travel, appreciation of the value of culture, a sympathetic understanding of the other man, an evangelist's seeking for souls in a ministry of unselfish and assiduous service—these traits all appear in these self-revealing chapters. The Master has seldom been so finely interpreted in relation to the world's need. (Revell; \$1.50.)

Youth and Creative Living, by Cynthia Pearl Maus, is a book dedicated to the youth of America, and intended to be a practical guide-book for youth and leaders of youth in the field of character growth. The author has written much in this same general field and now for the first time addresses herself directly to the young people, presenting vividly the challenge of Christian living. She stresses the creative idea, occasionally with over-emphasis, but she dwells rightly on personality in its relations to physique, thought, the social urge, and spiritual awareness. Part one on understanding oneself is matched by part two on developing oneself. The poetical quotations are excellent, and the whole work has the charm of culture. The young men and women of today would go far to find a more stimulating companion than this book. (Ray Long and Richard R. Smith, Inc.; \$1.25.)

A Tribute to Samuel G. Neil

By LINDA DE ARMOND



N Sunday, September 4th, Dr. Samuel Graham Neil preached in the Hillhead Baptist Church, Glasgow.

Shortly thereafter he became ill, and was rushed to a hospital. On September 8th he died without regaining consciousness.

Dr. Neil was born in Dalry, Ayrshire, Scotland, November 3, 1866. Through the death of his mother, to whom he was deeply attached, he was led to make public profession of his faith in Christ at the age of 13. His father, not in sympathy with him, barred him from his home and from that day he made his own way in the world. At the age of 15 he preached his first sermon in a little Scottish village schoolhouse. In 1882 he joined the Salvation Army and became known all over Britain as "The Young Scotch Prophet." He received his education at the Salvation Army Training College, Clapton, London. In 1919 he received the degree of D.D. from the Northern Baptist Theological Seminary, Chicago.

After leaving the Training College, he was sent throughout Europe on Army appointments. This was in the early days of the Salvation Army movement, when the work was just being opened up, and much hostility was accorded the officers. While conducting a meeting on the Radcliffe Highway, "Captain Sam Neil" was brutally assaulted by a brothel-keeper. The blow on his right ear was so severe that for several minutes his friends and companions thought he was killed. Throughout the rest of his life he was never able to hear a sound in that ear. Truly, "he bore in his body the marks of the Lord Jesus."

In 1885 he was appointed to go to America. While in Bristol, Connecticut, where he was conducting meetings, he met Miss Nellie Louise Hitchcock, who was converted in one of his meetings, and later became his wife. After leaving Army work,

he was baptized by Dr. C. H. Woolston of the East Baptist Church, Philadelphia, and six years later he was ordained.

On May 24, 1898, Dr. Neil took charge of Chapel Car "Messenger of Peace," serving in this capacity until 1902 when he became pastor of the Second Baptist Church, Philadelphia, resigning in 1906 to reenter the service of The American Baptist Publication Society as Field Secretary. In 1918 he was appointed Bible and Field Secretary of The American Baptist Publication Society and The American Baptist Home Mission Society. In this position he served until his death.

During his administration chapel car auto work was brought into prominence and quite a number of automobiles replaced the older boats and wagons. Through his efforts the Society has placed five chapel car autos in the United States, Cuba, and Porto Rico. He made six visits each, to the mission fields of Cuba and Porto Rico, and by his untiring efforts to aid their work he endeared himself to the hearts of these Latin-American people. To the people of Porto Rico he was known as

"The Bishop of Porto Rico." In March, 1932, he completed his sixth evangelistic campaign in Cuba and had the joy of seeing 1,004 persons make public profession of their faith in Christ. He has built up the work of the Bible and Field Department in a wonderful way and won for the Society hosts of friends. He has left behind him a legacy rich and priceless. Only in the passing of years will his achievements be seen in their true perspective. It was his desire to receive the call to his reward when he was still in active service, and this wish was gratified.

Death of Samuel E. Miner

Samuel E. Miner, retired missionary from Burma, died of pneumonia at his home in Monterey Park, Cal., on August 10, 1932. He was born in Morral, Ohio, July 23, 1877. He was a graduate of Hillsdale College, Michigan, and was married to Miss Marietta Everett at Los Angeles in September, 1908. They were appointed to foreign service in August, 1911, and arrived in Rangoon, Burma, in November, designated to work at the Mission Press.

During the fifteen years of his service here, it fell to his lot to have charge of each of the departments of the work in turn, sales room, composing room, press and bindery rooms, Superintendent's office and the Mission Treasury. The Mission Press designs and casts its own type when necessary, was a pioneer in linotype printing, publishes the Bible and hymn books used throughout the country, and does a good business in school books, tracts, Sunday school lesson helps and religious periodicals, all in the many languages represented there. In addition to the above, both Mr. and Mrs. Miner gave themselves wholeheartedly in the work of the Immanuel Baptist Church and Sunday school. He was also connected with the Burma branch of the Christian Literature Society and took an active part in the work of the Y.M.C.A. of Rangoon. Mr. and Mrs. Miner returned to America in 1926 and in 1928 retired from active service.



SAMUEL GRAHAM NEIL

The Board of Missionary Cooperation

The Prayer Movement Grows Rapidly

Reports received by the "Pray It Through" Committee are full of encouragement. This movement, launched by the Board of Missionary Cooperation in June, was eagerly taken up by the San Francisco Convention when Dr. Bernard C. Clausen, chairman of the committee in charge, presented the plan to the delegates and asked every Baptist present to sign an enrolment card.

Since then it has been necessary to print 300,000 cards. The supply of prayer calendars, which suggest a definite subject for every day in the month, was quickly exhausted.

Every mail brings expressions of approval from both pastors and laymen. The pastor of the First Church of Auburn, California, Dr. E. H. Shanks, writes: "Here are a few more cards from our church, bringing the total up to 43 for our membership of but 70 resident members. Let me add a testimony. This prayer promotion idea is finding its reflex in the prayer life of the church. Our mid-week fellowship (prayer) services are running well to around 40 week by week. While God's people pray the work of the kingdom must go forward."

From Tokyo, Japan, came this: "Your letter was inspiring because that is positively the only way out of this crisis. What an example of prayer Christ was! And I think He is pleased more than we know when we gain our victories as He did His."

Rev. G. H. Riggs, of Porto Rico, writes: "Please send me a thousand cards, if you can spare them; then if I find they take well I can call for more. While in the North I heard enthusiastic reports of the Convention; and especially of how prayer turned what seemed to point to pessimism and defeat, into real victory. I congratulate you on your part in this great prayer movement;



for I feel that it is not only important, but that we must fail without it."

From Miss Mousita Zuiles, Christian Center, Puerta de Tierra, came the following: "I want to express to you my gratitude and to thank you heartily for the great privilege and honor you gave me in affording me a chance to join with so many Christians in prayer every day. I would like to get more cards for the teachers of my Sunday school department."

Dr. Hugh A. Heath, of Boston, Mass., wrote: "I was greatly interested in the 'Pray It Through' movement, and shall push it in Massachusetts. I plan to make the first use of the cards at our Laymen's Retreat, and at the 'Two Quiet Days' for ministers. I shall also personally present the matter to the annual meetings of the associations."

Rev. Harry Brothwell, Waterford, Conn., wrote: "We have a good praying group and prayer meetings are held in homes of the community with attendances sometimes over fifty. This does not detract from our mid-week service. Prayer avail-eth much. We know it here, and daily we are proving it. This is the best thing the Northern Baptist Convention has yet attempted. I predict victory."

Mrs. C. M. O'Harra, President Woman's Mission Society of Phila-

delphia, sent this word: "I am tremendously interested in the slogan 'Pray It Through' and thoroughly believe it is the only method to bring order out of this chaotic condition. I feel confident much good will result from circulating these cards among our women."

Rev. Paul Brinduse, Detroit, Mich., wrote: "My heart has been newly blessed with the conviction of such a wonderful obligation that our Heavenly Father has called His children to 'Pray It Through.'"

Around the World With Northern Baptists

A limited supply of neostyled copies of the pageant *Around the World with Northern Baptists*, which featured the foreign mission review at the Northern Baptist Convention at San Francisco, are available for churches that might wish to project a similar review. So long as the supply lasts copies will be furnished free of charge upon request to Miss Janet S. McKay or Dr. William B. Lippard, 152 Madison Avenue, New York City. Of course the electrically illuminated map will have to be featured in some other way for local presentation but the WE THANK YOU cards and other spectacular features could easily be duplicated in any church.

* * *

The new church at Kiating, West China, is well under way. The old church has been moved to a new site and is now to be used for school assemblies, boys' club meetings, Sunday school sessions and general evangelistic meetings. The building has been painted and the partition removed so that it is one large room now. The new church building awaits some of the material but the construction work will be rushed when that is available. The Chinese pastor will live on the new property in the corner of the city wall.



HELPING HAND

Prejudices and Opportunities

Religion and Weather Keep Them Poor

I am back again on the plains where, as Netrum says, "It is hot nine months of the year and hotter the remaining three months." However, it isn't so bad now for we are having very high winds. But that has its handicaps also, for while the winds are keeping us a bit cooler, they are blowing all our rain clouds away and the monsoon time is passing and we have had no rain yet. I think the farmer of India shows faith in a great measure, for he plants his grain with such awful uncertainty of having enough rain for his crops and yet not too much. Also there are all the insects—which India knows how to produce in abundance. The farmers are kept in poverty and need always. When their grain supply is all gone they must borrow at terrible interest rates. Often three weeks after harvest-time their grain supply is gone, because they had to pay so much on the debt of the past year. Then to live they must again take heavy debt, so they are always in that vicious circle of needing and not having. We yet don't know what it is to be poor!

Their religion keeps them poor, too. From Netrum's book, *Will India Become Christian?* let me quote: "According to the last census report there are in India 5,800,000 mendicants, beggars, sorcerers. Add to this 1,452,174 of the 'Holy people' of various orders who depend upon others for their support, and you have a total of 7,252,174 who do nothing but mischief and get their living out of already hardworked and half-starved people. The fear is that if any of these 'holy men' were to be

turned away empty-handed from the door of any house, some terrible calamity might come as a result of the curse he would offer. A cautious mother would, therefore, very often let her child starve rather than turn away a Sadhu, for is not a starving child better than a dead one!"

The other day we went up a sort of blind-alley way and met many Mohammedans. As a rule it is much harder to talk to them than to the Hindus. In the group was a high-school boy of about fifteen who is studying English. Not knowing this, I made the unpardonable mistake of talking to him in Telugu. When I knew, I immediately reverted to my own good language. I asked him if the women who were listening could understand, since Urdu, rather than Telugu, is their language, saying that it was his duty to make plain what we had just said. Mistaking me for a man, because of my short hair, he replied in the most self-assured manner, "You see, sir, these are all females. And females don't know much, sir." I tried not to show a smile! The other day a man came up and asked me if I were a female, and I had to confess to the awful truth!—*Florence Rowland, Vinukonda, India.*



Young People Who Are Alive in China

One of my chief joys has been working with the Young People's Society of the church. From a dead-and-alive group who were not sure they wanted to continue as a society, they have literally bounded forward into an enthusiastic band of young people, independent and aggressive, who, though ready to accept

help, for the most part know what they want to do and how to do it. These young people are willing to work; one of their projects is a Junior group, helped and sponsored by the older society; another is a six weeks' summer school for poor children of the community. A meeting two months ago where about twenty members quietly and earnestly volunteered, one after another, to speak to certain of their fellow students about beginning the Christian life, was a precious experience to those who were present. One of those so approached has taken his stand and has been baptized; others are thinking more seriously than ever.

Lim Chin UI, a high-school senior, the president of this organization, is having a splendid opportunity to show his colors. He owns a handsomely bound copy of the Bible and its presence in a prominent place in his room in the dormitory calls forth some jibes and not a few questions from his non-Christian school-mates. Many of them know a great deal about the Bible, he says. Some of them want to trip him up if they can, and others have honest questions. I have been deeply stirred to hear him tell of the encounters he has had.—*Abbie Sanderson, Swatow, China.*



The Church That 3,596 People Built

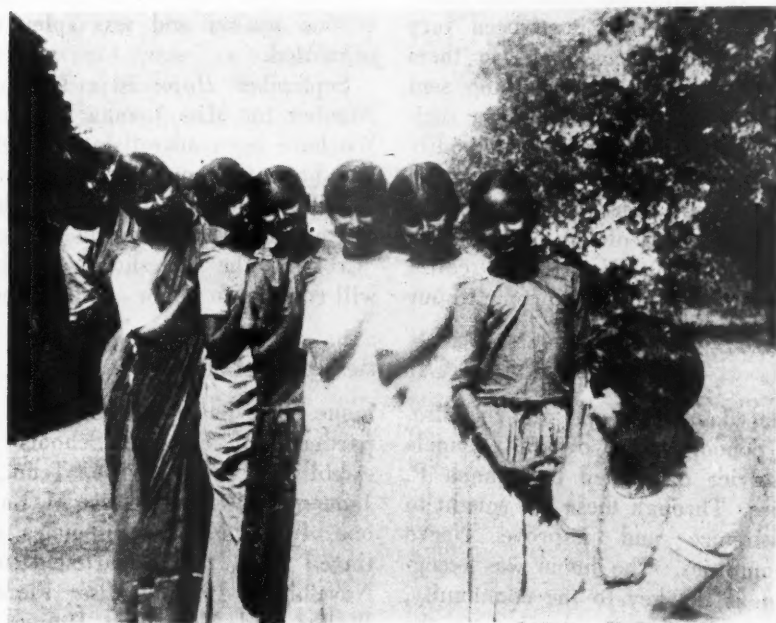
The Ao Nagas, according to the last census, numbered 34,000. There are 8,112 baptized Christians among them and 56 villages with a Baptist church in each one, in some instances a very substantial building, built without foreign funds, and by the people themselves. The work on this field is 90% self-supporting. Isn't that splendid? When I learned all this I was not surprised on coming to the village where the Association was to be held to find the largest pavilion for worship and meetings that I had ever seen in Assam. It was built of bamboos gathered from the jungle, had a thatched roof and earth floor. It

was 150 feet square and 40 feet high, with a central dome. I was told that 3,596 people had worked on this building. It was a feat in workmanship, and built without foreign aid of any kind—money, counsel or service.—*Anna Long, Jorhat, Assam.*



A Rebellious Indian Daughter

I will give you one small incident to show you how the Mohamadan girls are asserting their rights to equality with the boys of their homes. There is in this town a certain man who does not believe in educating girls and has refused to consent to his three daughters coming to our school. A few months ago the eldest girl told her father that he must either get them a teacher at home or allow them to come to the Hindustani Girls' School. The man, I believe, refused again, and the girl, pointing to the well in the compound, said, "I will end my shame in that." The result of this threat was that two of the girls have been attending our school and the third one will join it soon, and this with the father's consent. He signed the admission forms presented to him.—*Amelia Dessa, Ongole, S. India.*



MISS FLORENCE ROWLAND AND A GROUP OF INDIAN GIRLS

The Challenge of Financial Difficulties

What Does a "Cut" Mean?

Has the "cut" meant much to our school? Yes, it means the dismissal of two teachers now and two more in the spring. It means we must run on half of our budget this year. One of the teachers, however, in speaking of the cut, said, "Well, it can't be helped. It has come to other schools before this. And I do not think one is worth much if he cannot go on just the same." This financial difficulty should be but a challenge to greater faith and zeal.—*Winifred Acock, Yokohama, Japan.*



Unexpected Opportunities

The money panic seems to have hit the Philippines this year as never before. School enrolments are way down and my dormitory families are accordingly small. There are 26 girls this year as compared with 42 last year, and the proportion of boys is about the same. It will make finances difficult but we will get along somehow, and I am rejoicing that with smaller numbers I can get much closer to each girl and boy. One interesting thing has occurred.

More than three-fourths of my boys and girls are mere children—thirteen and fourteen years old. I like it very much, for when girls and boys come to us as young as that, their prejudices have not been formed very strongly, and we have a longer time to influence them.—*May Coggins, Bacalod, P. I.*



"Our God Is Able"

The big question was how and where to best use reduced staff and funds. It seems to be one of the most critical periods in the history of our mission. We cannot retrench; the work must go forward. Our God is able. There has been a great falling off in gifts, but a splendid effort on the part of the church to make ends meet. People not having money brought eggs, chickens, peanuts, blankets and some articles of clothing. The spirit was especially good on the north bank, where within the last two years under the leadership of one of our fine young graduates, they have built up a good central school with good buildings and gardens to take care of 40 boarding pupils. There are now nine of these schools functioning throughout our field.—*Mary Bonar, Banza Manteke, Africa.*



Faith to Go Forward

It requires a good deal of faith to go ahead, for many of the pupils have not as yet paid a single *pice*, and whether they will be able to later is a question. With some of them it is exceedingly doubtful whether they will have the money. I am trying to spend as little as possible, but hungry boys and girls do eat, and money must go out continually for food, and teachers must be paid. We may be a little anxious now and then, but we are not depressed.—*Marion Teebe, Moulmein, Burma.*



TIDINGS



A PAGEANT GIVEN AT FIRESIDE SCHOOL

Fireside School, Bulwark of Negro Homes

"Ministering to Those Who Hunger"

By MAE E. HUNTER, Editor of "Hope"

Our Friday classes in Religious Education opened with an enrolment of 58 members. They were a most interested group as Miss Walter introduced her course in African missions. I started my First Aid course during the second period, and the one lone man who registered for the class lost his balance during the filling of the hot water bottle episode, so anxious was he to see just how to exclude all the air. Then Miss Walter taught the Sunday school lesson, designed to prepare them for the classes they are to teach on the coming Sunday.

One dear old lady, just before our classes were opened, prayed that "the room may be jes' crowded. Lord, and may standin' room be at a premium." Another devout member never concludes a prayer without asking for strength with which to meet "the viciss-y-tudes and knotty problems of this life."

I spent eight days travelling through Central and Southern Georgia. While through the rural sections many of the families have enough food and often enough wood

for the winter, there is unbelievable poverty and need everywhere I went. Fortunately, the winters are not very severe through lower Georgia, but the people have less, far less, than our standard than necessary for wholesome mental and physical development.

In Nashville, we have had many calls for help and have been very happy when we could answer them with the clean, warm clothing sent in by members of missionary societies. While we minister to bodily needs as far as possible, we spend most of our time caring for the spiritual hunger of our people—and they all have it. We strive to realize this aim—that none who come to our

doors for the living bread shall go hungry away.

In constant contact with our people in their homes, I began to realize the great need for strengthening the foundations of Negro home life, making it lovelier and more Christ-like, so my maiden copy of *Hope*, was a "Better Homes Number," containing helpful, practical suggestions for improving home life and atmosphere, and written in a way which I believe will most appeal to our people.

I attended the Negro Sunday school and B. Y. P. U. Congress which met in Jacksonville, Florida, June 7-13, where I had the opportunity to teach the Home Department Study course—45 minutes before the entire Congress and a two-hour study group in the afternoon. It was a splendid opportunity to put Fireside Schools and *Hope* before the Congress and my own group in the afternoon. I had a profitable time calling in the Negro homes, listening to tales of Miss Moore's contact with the families. Many personal conferences which I had with delegates from Texas, Arkansas, Alabama, Georgia, Missouri, Mississippi, Tennessee and Florida were valuable from the standpoint of spreading our work and making friends. The Congress was well attended, with as many as 2,000 there at one session and was splendidly organized.

September *Hope* is a Memorial Number for Miss Joanna P. Moore. We have been advertising it widely and hope to secure the cooperation of all our organizations throughout the country in producing the play "Crossing the Threshold" which it will contain, in honor of Miss Moore.

Two Main Channels of Service

The magazine *Hope*, and the Fireside School were two main channels of service originated by Joanna P. Moore. Through these she sought to Christianize and improve Negro communities. The home was recognized as the key to the community, and the mother as the key to the

home. The headquarters of the Department of Fireside Schools was established in Nashville, Tenn., in January, 1894. Miss Grace M. Eaton, one of Miss Moore's associates, continued with the Department until November, 1931. Miss Florence Walter and Miss Mae Hunter are

now in charge of this important branch of missionary work among Negroes. Their annual report shows among other items of interest 71 churches visited, 2,200 white cross garments distributed and 18,500 subscriptions to *Hope*.

Lasting Influences of the Fireside School

Many examples are found of the lasting influence of the Fireside School upon the lives of those who came in touch with Joanna P. Moore, as witnessed by the following letter recently received from Mobile, Alabama:

"I have enjoyed Fireside School work for a long time. Miss Lucy Thomas, of Brooklyn, N. Y., who is the largest *Hope* clubholder at present was one of my Sunshine Band members when she was a girl. Sister Joanna Moore stayed with me in my home. We are still enjoying *Hope* lessons and everything else in the magazine Miss Moore started."

Miss Lucy Thomas mentioned in the above letter is not only the largest *Hope* clubholder but a musician who continues her study at Columbia University, and leads a number of Sunshine Bands, utilizing her musical knowledge to develop orchestras among the boys. Miss Thomas believes she could write up another hundred *Hope* subscriptions if Miss Hunter would come one Sunday and talk in her church.

The representative of the Woman's American Baptist Home Mission Society, at Dermott, Arkansas, Mrs. S. E. Bailey, is one of the workers whose heart was stirred when "Sister" Moore came to Pine Bluff. She writes:

"Joanna Moore came to the church of which I was a member. She gave out copies of *Hope* and very soon, men, women and children were reading the paper. Hearts were hungry for the message it contained. The paper was a great blessing to my family as we had family devotions every day using the *Hope* Bible lesson. Our whole family learned to love Sister Moore and though our

beloved friend has gone, the dear Lord has kept the paper alive and coming to us with its message of love and light."

Out from this home has gone Miss Susie Bailey, one of the Y. W. C. A. workers of today, who moves among the young women of the colleges and rouses their aspirations to do things of worth.

Mrs. M. S. Brawley, mother of Dr. B. G. Brawley, now filling the chair of Creative Literature at Howard University, has all her life been a reader of *Hope* and says she cannot get along without it. One of the greatest books we have in our collection of Fireside School readings is the *Women of Achievement*, written for Fireside by Dr. Brawley. Such books are a precious heritage. —Florence Walter.

They Needed a Woman's Help

Did you enjoy the preceding paragraphs about the Fireside Schools? A remarkable biographical sketch about Joanna P. Moore, written by Mrs. J. H. Chapman, will appear in the December issue. Entitled, "They Needed a Woman's Help," this will feature her life story and her noble service in beginning this unique ministry for the Negro women and children in the South.



New Literature

Since the Literature Bureaus in Boston, Chicago, and Los Angeles have been discontinued all free literature should be ordered from Baptist State Convention offices. Six new leaflets on the American Indian are available, which will be valuable for missionary meetings and mission study classes. *Home Mission Folks and Facts* gives briefly important facts concerning all of our Baptist home mission fields.



MISS JANE M. SKIFF

Jane M. Skiff

As a welcome release from months of suffering, death came to Jane M. Skiff on September 12, 1932. Because of serious illness she left her field in Locke, California, April 15, 1931. The last months of her life were spent at the home of her sister, Mrs. G. T. Sneath in Bradford, Pa. Funeral services were held in Olean, N. Y.

Miss Skiff was born in Cleveland, Ohio, but received her grade and high school education in New York State. She was graduated from the Baptist Missionary Training School in 1906 and after one year of city mission work in Everett, Wash., was appointed to the Chinese field in Seattle. She saw the little Baptist Church with its daring motto, "The Chinese of Seattle for Christ," grow into a strong church carrying on an extensive Christian Center program.

In 1926 when the call came for an experienced worker to take charge of the Chinese Christian Center in Locke, California, Miss Skiff volunteered to accept another field of pioneer service. Locke is part of a large Oriental colony in the Sacramento Valley. When Miss Joice came to assist in the work Miss Skiff took as her special responsibility the missions at Walnut Grove, Isleton, and Courtland. Part of her time was also spent in visiting the homes of Chinese ranch workers where many contacts were made. Her influence will live on in the lives of others.

Department of Missionary Education

Women's Missionary House Parties

The fall House Party for women officers in missionary societies has come to be one of the most helpful conferences of the year. Programs showing a fine spirit of cooperation and a comprehension of the needs of these officers which the House Party tries to meet have been received from New Jersey at Hightstown, September 13-14; Massachusetts at Newton Center, September 16-17; Connecticut at Indian Neck, September 7-9, and Rhode Island at Westerly, September 21-25. Reports from Wisconsin and Western New York are printed in full.

Western New York—A happy group came together in Cortland, N. Y., September 8-9, for their fourth annual House Party. Mrs. H. D. De Groat, wife of the principal of the Cortland Normal School, and Missionary Education Secretary for Western New York, shared with Miss Charlotte Huntoon responsibility of program and arrangements. On Thursday morning a Devotional period by Mr. Watkins, the pastor of the Baptist Church, was followed by a period on Women's Promotional Work led by Mrs. Willard Smith. The Home and Foreign study books were presented by Rev. Ethel Knapp, missionary among New York Indians, and Miss Huntoon, a former missionary in China. Miss May Huston of New York conducted a methods hour on Missionary Education. This was followed by a lively discussion period in which questions on Promotion, Missionary Education and White Cross were answered.

A delightful social hour at Mrs. De Groat's home came at the close of the afternoon session. Ladies from the Baptist Church assisted the hostess at the tea and joined in a general acquaintance period.

At the evening session Professor John Anderson, of Colgate-Rochester Divinity School, who spent last year in the Orient, gave an informing address on China.

On Friday a similar program was carried through with the additional features of a talk on Migrant Work by Miss Marguerite Tift and one on Our Boys and Girls by Mrs. Reck. Some who have been at the House Party each year since the beginning said it had been the best of all.

Wisconsin—The First House Party of the Baptist Women of Wisconsin was held August 16, 17, 18, at Green Lake on the beautiful Bible Institute grounds. There were 184 registrations with every association in the state but one represented.

Many phases of women's work were presented in a most helpful way. Mrs. A. LeGrand, Milwaukee, spoke on the high spots of the Northern Baptist Convention and projects for the year; Mrs. W. P. Topping, Elgin, Ill., discussed Women's Organizations and gave a review of and plans for the use of the foreign book, *Lady Fourth Daughter of China*. The Home book, *Facing the Future in Indian Missions*, was reviewed by Mrs. F. H. Lindsay, Milwaukee, who also gave an American Indian Lantern Slide Lectures.

Mrs. G. F. Reichel of Milwaukee led the devotional periods throughout the conference, and Miss Elsie Kappen of New York brought real inspiration and vision in her address, "Christ Around the World." The Missionary Guest of the House Party was Miss Emma Brodbeck of West China. Her address on "Our West China Field" was full of fun, information and challenge. We were also glad to have with us our missionaries Miss Pearl Vilhauer of the Christian Centre, Detroit, Miss Lucy Goff of our Italian work in Racine and Kenosha, and Miss Marion An-

derson, Christian Americanization Secretary for Northwestern District.

Another of the many good things was the dramatization of "Slave Girl and School Girl" by the women of the Madison Church. The dramatization was exceedingly well done and many of the women expect to use it in their home churches.

Each evening the Green Lake custom of a "twilight sing" on the lake shore was carried out, led by Miss Fay Jackson of Fond du Lac who had charge of all the music and formed a Women's Green Lake Quartet. At the close of the "sing" the Rev. E. G. Hamley, Milwaukee, who is an authority on Indian lore of Wisconsin took us back to the days when the Red Man roamed the shores of lovely Green Lake.

The heads of all departments of state work had opportunity to present work for the coming year. The White Cross used a clever little skit, "How Not to Do It," written by Mrs. LeGrand. Tea was served each day by Mrs. R. B. Dennis and her committee. Mrs. Thomas B. Frizelle of Racine, President of the State Women, presided as Dean.

The School of Missions

A new hand book by Secretary William A. Hill, entitled *The School of Missions*, deals with this important method of Missionary Education. It contains an abundance of material especially for churches interested in introducing such a school for the first time. Many pages are devoted to the experience of all types of churches with this plan. The booklet contains all practical information possible for pastors, teachers, and committees. It may be ordered from the American Baptist Publication Society or direct from the Department. Price 25c.

Special Notice

Please send all inquiries concerning mission study materials, reading courses, schools of missions, missionary programs and missionary education plans for local churches to the Department of Missionary Education, 152 Madison

Avenue, New York City, also all inquiries concerning Royal Ambassadors and materials for Baptist Sunday schools, missionary dramatics, and missionary posters and charts.

Questions concerning the World Wide Guild, and the Children's World Crusade, either for informa-

tion or for materials may be sent to the Department or to Miss Alma and Miss Mary Noble, 218 Lancaster Avenue, Buffalo, New York.

Orders for mission study books should be sent direct to the American Baptist Publication Society and its branch houses.



A Royal Ambassador Party for Berlin

The Board of Education is announcing a series of tours in connection with the Baptist World Alliance Convention at Berlin, August 4 to 10 inclusive. Royal Ambassadors will be interested in the special parties to be planned for boys twelve years of age and upwards. The Economy Tour, covering 36 days, will cost from Boston to Boston, or from New York to New York, the surprisingly low amount of \$275. This tour will include three days in London, a motor tour to Canterbury Cathedral, trips in Holland and Belgium, a visit to Cologne Cathedral and a trip up the Rhine River, by train to Paris after the week in Berlin, and then sailing for America. The party will be in charge of Rev. J. Melvin Prior, Camp Director at Ocean Park.

The Luxury Tour, covering sixty days, will cost, from Boston to Boston, or from New York to New York, the modest sum of \$559. This tour will include the itinerary of the Economy Tour, plus a visit to Oberammergau, a motor trip in Switzerland, then continue to Italy with visits to Venice, Rome, Florence, Naples, Pompeii and Milan, into the Grand Alpine tour, including Lake Lucerne, then to Paris and Normandy, and sailing on Sept. 12 for America. This party will be in charge of Field Secretary Floyd L. Carr.

Both parties will start together, sailing either from New York or

Boston on the Cunarder *Samaria*, on July 15th. The prices quoted include all expenses except passport and visa fees, tips to stewards on trans-Atlantic liners and personal expenditures, such as laundry, etc.

For attractive literature and further details write to the Travel Manager, Mr. Edward P. Gates, 309 Ford Bldg., Boston, Mass.

If I Were a Boy Again

After the death of a great college president somebody found the following among his papers:

"If I were a boy again, I would try to find out from good books how good men lived.

"If I were a boy again, I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again, I would more and more cultivate the company of those older whose graces of person and mind would help me on in my good work. I would seek good company.

"If I were a boy again, I would study the life and character of our Saviour, persistently, that I might become more and more like unto Him."

How Men's Classes Can Cooperate

The two following suggestions were incorporated in a letter to the Men's Classes of the churches of New England in support of the Royal Ambassador Camp at Ocean Park, Maine:

1st—That at least one boy be sent to the camp, the same to receive \$15.00 toward his expenses, as an Award of Merit based upon his life and work in the church and Bible school, between October 1st and May 1st of each year, the winner of the award to be announced on the second Sunday in May—Mother's Day. (The number of boys sent can be increased according to the number of men in the group and the resources available.)

2nd—That one offering a year be taken by the group for the work of the Camp, preferably on the last Sunday in October, and sent direct to Philip R. Webb, Treasurer, 120 Exchange Street, Portland, Maine.

This plan has the support of the State Secretaries and the plan will be of interest to leaders in 20 other States where similar camps are being conducted.

A Unique Record

Clinton E. Condict of Newton Centre, Mass., has established a record at the Ocean Park Camp that will probably not be equalled for many a year. Each teacher selects the three boys with the most satisfactory note book or craft-work, as the case may be, and reports them as the honor boys of his class. Each boy has four studies in a given camp period. These four teachers do not confer before selecting these honor boys. Clinton Condict this summer completed his four periods of work at the camp and in each period he won four honors. Clinton is the eldest son of Rev. and Mrs. E. Clinton Condict of the Chin Mission, stationed at Thayetmyo, Burma. Three years ago he served on the staff of the Ocean Park Camp. He is a leader in the S. F. Smith Chapter of Royal Ambassadors at Newton Centre.



WORLD WIDE GUILD

The Wreckers

I watched them tearing a building
down—
A gang of men in a busy town;
With a "ho heave ho" and a lusty
yell
They swung a beam and the side
wall fell;
I asked the foreman, "Are these men
skilled?
The kind you would hire if you were
to build?"
He laughed and said: "Why, no in-
deed,
Just laborers is all I need;
They can easily wreck in a day or
two
What has taken builders years
to do."
So I said to myself, as I went on
my way:
What part in the game of life do I
play?
Am I shaping my deeds to a well
made plan,
Carefully measuring with rule and
square,
Patiently doing the best I can;
Or am I a wrecker—who walks the
town,
Content with the labor of tearing
down?
—Author Unknown.

Andy's Gu Gi's are known and loved in Guild circles and have been cleverly imitated by other Guilds who are deft with the pen. Her program for Teen Age Guilds, "Now

West Now East," presents her in a different role, and the quotation given above was recently taken from *The North West Breeze*, which she edits as Secretary for North West District. *The Triumph*, Ohio's State Guild paper is also very ably edited by Eileen Anderson. There is food for thought in these and other State Guild papers, but space does not permit quotations from them.

We never have been off to a better start than this fall and so many enthusiastic reports of House Parties and Rallies are crowding for space in *MISSIONS* that I am referring you to June and September numbers for plans, and ending my message to you by expressing my grateful appreciation to all leaders of summer activities, and wishing for all the rest of you the best Guild year yet. Let us be Christians in our attitudes toward all of God's children and let us be Christ-like in our relations with each other.

*Faithfully Yours,
Alma J. Noble*

How a Small County Chapter Does It

For several years our Guild Girls have read letters from Guilds all over the world in *MISSIONS*, and now we want you to hear from us. Ours is a small country church in the lit-

tle village of Clinton Falls, Minnesota. We have an active membership of eight girls. At each study meeting we have the unbroken chain of prayer, repeat the Guild Covenant, and also sing "Follow the Gleam," and initiate new members with the regular candle-lighting service. We use the Guild study books, and last year we qualified in the Reading Contest for the first time and were happy to receive our picture.

Each year we send a Christmas box to some missionary. During the



GROUP AT HOUSE PARTY, OTTAWA, KANSAS

last two years we have done several things which we had never tried before. We put on the play "Missionary Arithmetic," and everyone enjoyed it so much that we were asked to give it in a larger town six miles away. We also assisted the Royal Ambassadors in the play "Robert and Mary." We had a Mother and Daughter informal reception on the afternoon of Mother's Day and served light refreshments.

Each year we have had a representative at the State House Party and for the past two years we have had a House Party for just our own members, lasting just the one evening and night. We have also entertained the neighboring Guilds during the year.

We hope this report may encourage other small Guilds. Just remember what can be done if the members cooperate and follow the guidance of the Great Leader.

Driftwood and Strawberries

Sterling Service Chapter, First Church, Seattle, sends these two fas-



GUILD CHAPTER AT CLINTON FALLS, MINNESOTA



SEATTLE GUILD GIRLS HAVE THEIR INSTALLATION SERVICE IN A GARDEN

cinating pictures showing that they do it differently. One shows the group in a garden where they have had an impressive Installation Service and now they are ready to serve those luscious big strawberries in the big bowl. The other picture shows

the Executive Committee grouped on this tangle of driftwood where they go every year for their annual set-up meeting. The strawberry patch is on Mercer Island, Lake Washington, and the driftwood on Vashon Island, Puget Sound.

Mostly Guild House Parties

Illinois at Lake Geneva, Wisconsin

This was a June House Party. About 60 girls were present for the Friday night boat ride around the lake, a feature of the House Party which is always looked forward to with eager anticipation. The Pow-wow on Saturday morning was a discussion of various features of Guild activities. The Saturday afternoon recreation period consisted of Indian folk games and tribal contests. Instead of the banquet usually held on Saturday night, the "Big Feast" was held in a small clearing in the woods around several Camp Fires. After the "Feast" each tribe presented one number on the program, one presenting a group of Indian songs, another an Indian wedding, and the others giving stories and legends peculiar to their tribes. These proved instructive as well as entertaining. The evening

was brought to a very impressive close by the telling of a "Holy Story" by the Pawnee Tribe "Squaw" and closing with "Day is dying in the West," just as we witnessed a glorious sunset. After the hike back to Camp the girls gathered in the chapel where the Oak Park Guild presented "Two Masters" in an inspiring manner.

The guest speaker for the Sunday morning service was Miss Helen Benjamin, a Chicago Guild girl on furlough from Nellore, South India, who gave a very vivid picture of her work as nurse among the "Indians" of India. Miss Benjamin brought the House Party to a close with an inspirational Consecration service.

Camp Ataloe, Ocean Park, Maine

This is a Junior Hi Camp in its third year and Dorothy Bucklin, who taught Guild Methods and *Three*

Arrows, is most enthusiastic. There were 67 girls this year and the Methods Class took the form of a Chapter demonstration, building a program, making Year Books and Posters, and on the closing night presenting a model meeting. The honor girl who made a grade of 100 plus is Frances Moody, a member of the new Guild in Portsmouth, New Hampshire, which was formed as a result of the enthusiasm of some girls who attended Camp last year. The School of Methods at Ocar Park features a Guild class which has been in charge of Helene Moore for the past three years. No report has been received but it was bound to be a success as usual.

Southern California at Pacific Palisades

For two years we have had a separate Junior Hi Camp for our younger girls with a special leader and work, but we are all together for Vespers and all special features. The total attendance was smaller this year but we had 100 full timers and 250 total registrations.

Our Pioneer-Guild Camp was a huge success. "Pat" Murphy proved to be a wonderful director. The Junior Hi girls were divided among the four "ships." Two "ships" stud-

ied China, and two the Indians. Each "ship" had a work tent next door to their sleeping quarters, and here they met to study their book, and to work out their programs and do their handwork. We were fortunate in having two Indian girls from Sherman Institute, Helen Archambeau, Sioux, and Frieda Maston, Hoopa, from Northern California, to teach Indian bead work. They also told of life on the reservations and in the Indian boarding school, and presented Indian legends, songs and dances. The matron at Sherman wrote me how much the girls had enjoyed camp, and how much the contacts had meant to them. And one of the loveliest things about it all is that the Guild girls from Riverside where Sherman is located have asked the girls to join the Riverside Guild, and the girls have accepted.

One of the projects adopted at the House Party was the outfitting of Margaret Beeson, a Hopi girl, who is going to B. M. T. S. this fall.

As you know, all Sunday services and Vespers and evening assemblies were joint services, so that our fine specials were enjoyed by everyone. We had two Chinese young people with us, Margaret Hu, representing

the girls of new China, and Edward Tom, representing the Chinese Americans. We had some very interesting features in the senior group. Gaye Harris, who taught the Indian book, delighted everyone one day by feeding us during class. Miss Ethel Ryan had sent over a big box of parched corn, and "piki" or Hopi bread, some white, some blue, and some red, made of white, blue and red corn. On "Family Day," when the women of the Board came to visit, we were happily surprised to see Miss Ina Burton and she asked to be known as "Big Sister." Tomi San, a graduate of Mary Colby School in Japan and now studying at Mills College, also came with the "Aunts and Grandmothers" and so we made the acquaintance of our Japanese "cousin." Another denominational leader who called on us was Mr. Killian of the Publication Society, who was brought out by Mr. Palmer of the Book Store, a Guild enthusiast.

Our Christian Life Conferences were very worth while, on "The Christian and His Money" by Gale Seaman and Dr. Woodbury, two on prohibition, two on peace. The award for the best notebook kept during the week went to Mary Wada,

a Japanese girl whose family are all beloved members of the Redlands church. We were as international as usual, for we had Indian, Mexican, Italian, Negro and Japanese girls in camp all week, while Chinese and Russian were with us part of the time. Everything throughout the week, in both camps, contributed to the "Life Abundant," from Oliver Cummings' sermon Sunday morning to Suzanne Rinck's closing message a week later. We took movies of our camp and hope to have them shown all around the state.—*Vi McKern.*

South Dakota at Sioux Falls

The new State Secretary, Flordora Mellquist, certainly staged a great House Party at Sioux Falls August 11-13. She writes: "We believe our Fifth Annual House Party was a success. From the standpoint of leadership we were particularly fortunate in having Evelyn Andrews, who taught the Home book and Guild Methods, and Fannie Holman, who had the Foreign book and Consecration Service. There were 80 girls at the Banquet and incidentally we did not 'go in the hole' financially. We are most thankful for our House Party and give all praise to our Heavenly Father for the inspi-



NEW W. W. C. OFFICERS, FIRST BAPTIST CHURCH, SEATTLE, ON THEIR ANNUAL OUTING



ILLINOIS W. W. G. HOUSE PARTY HELD AT LAKE GENEVA, WISCONSIN

ration it afforded. We trust the girls who attended were stirred to do bigger and better things through their Guilds this year."

Eastern New York at Round Lake

It is so hard to give a real picture of Round Lake House Party in a few words that you must read between the lines and know it was five days overflowing with fun, study, and inspiration.

On Monday evening, August 8th, there were 109 of us having our first supper together, nine more than last year. There were the old girls happy to be back again and new girls feeling a bit strange, wondering if they would have a good time. The classes were on a large porch overlooking the lake. Five minutes on the playground between classes kept the girls in trim. Bible hour with Dr. Ernest Ligon of Union College is simply outstanding in all my happy memories of Guild house parties. He made Christ and "His Message on the Mount" so real! The classes on China with Florence Skevington were so interesting that the girls begged for more time for the classes. Miss Kathleen Rounds thrilled the girls with history and life of American Indian, and at the last class showed very interesting pictures. Our missionary marionettes had on Chinese costumes and told us the story of the "Little Boy

at the end of the Lane." On Thursday afternoon 14 girls in lovely Chinese costumes were hostesses at a Chinese afternoon tea. The porch was very festive with dragons and lanterns and many curios. After listening to a talk by Miss Skevington, sipping tea and eating rice cakes, we felt we could be "At Home" in real China.

Our special guest for three days was Mrs. L. W. Cronkhite, who spent many years in Burma. Her talk was on "Burmese Girls Past and Present."

The last day was Indian day. We picnicked on Lookout Mountain,

overlooking Round Lake. The House Party closed with an Indian banquet. The entrance to the dining-room was disguised as a door to a tepee. It was filled with the odor of pine, and soft green lights made it very lovely. Behind the speakers' table was our totem-pole carved with Guild emblems. Miss Aileen Catlin of Poughkeepsie was Toastmistress. After the banquet we were entertained with song and story by three Bacone College girls in Indian costume, around the camp fire—under the large trees on the lawn. Miss Isabelle Crawford in Indian costume told stories of her work among Indians. A Candle Light Service closed another Party for Eastern New York girls, leaving rich memories of happy days and inspiration for hard work this winter.—*Anna T. Gammons.*

Two in Wisconsin

Lilyan Behnke, State Secretary, writes most enthusiastically of Wisconsin's two House Parties at Chetek and Green Lake. The Indian theme was used at both, each girl received a head band as she registered, there was a camp fire, of course, and a banquet with the following toasts which may be suggestive: Watch—that your influence be for good;



JUNIOR HI-CAMP, PACIFIC PALISADES, CALIFORNIA

Work—to learn and accomplish big things; Give—of your best to God and to others. “The All Embracing Choice,” a pageant, and the pantomime, “O, Zion Haste,” were given.

Kansas at Ottawa

The report from the Ottawa House Party is different and is made up of comments and impressions from 20 girls who were in the Guild Class taught by Mrs. Rachel Colas of Abilene. Mrs. Colas stepped into the breach caused by the illness of Faye Stevenson, the State Secretary, who reports as follows: “They tell me the Assembly was the best in years and that Mrs. Colas’ Guild Class was very fine. Miss Cudworth, our House Party leader and a graduate of B. M. T. S., is loved by all, and Florence Golden, a young girl and returned missionary from China, won the girls’ hearts.”

Northern New York Holds First Week-End House Party

June 4th and 5th were red letter days for the World Wide Guilds of the Black River and St. Lawrence Associations, when 100 girls gathered in the First Baptist Church, Watertown, New York. A conference on Guild Methods, conducted by Mrs. C. W. Gammons, followed by an illustrated lecture, the World Wide Guild at Work, completed the program for the afternoon. In the evening 125 girls, officers, and invited guests sat down to a delightful banquet. The theme was “Loyalty” and Mrs. F. W. Earle presided. After the toasts and an inspiring talk by Mrs. Gammons on “Work, Worship and Gifts,” Mrs. Cronkhite, a former missionary in Burma, spoke on “Loyalties in Burma.” We closed with an impressive Candle-light Service.

After the Sunday morning service, which was in charge of the Guilds, and the Communion Service, luncheon was served, followed by an Americanization play, “America Does Her Duty,” presented by the Semper Fidelis Guild of the Watertown Church. The conference closed

with a devotional service led by Mrs. Gammons and Mrs. Cronkhite, who endeared themselves to all.

Some of the Others

We really need the whole issue of MISSIONS but we are thankful for every inch of space. No official reports have come from the following but letters from girls who at-

tended them glow with enthusiasm. There were the Home and Foreign at Northfield, Massachusetts; Chambersburg, Collegeville and Kiski, Pennsylvania; Granville, Ohio; Iowa Falls, Grand Island, Nebraska; Franklin and Lake Wawassee, Indiana; Kalamazoo, Michigan; Alderson, West Virginia; McMinnville, Oregon; and Colorado.



You shall hear how Hiawatha
Prayed and fasted in the forest,
Not for greater skill in hunting,
Not for greater craft in fishing,
Not for triumphs in the battle,
And renown among the warriors,
But for profit of the people,
For advantage of the nations.

Harvest

Can we talk about a harvest so early in our C. W. C. year? It takes months for the seed to grow and ripen before it can be harvested. But Jesus gave His disciples a lesson that we do well to remember when He said to them, “Say not ye, there are yet four months and then cometh the harvest—behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.” We are just now industriously planting new seed of respect and interest and responsibility for our Indian and Chinese brothers, but we must not over-

look the ripening harvest of other sowing. Let us be alert to discover developing Christian life in our boys and girls and help them where they need our help right now. Each one of us can think without much effort of boys and girls who claim our attention because they are outstanding. Let us be sure we do not neglect some others because they are not outstanding.

Mr. and Mrs. Clarence G. Vichert are our Special Interest Foreign Missionaries this year. Mr. Vichert has written two stories, one of which is printed this month and the other will appear next month. We had hoped to include in this issue of MISSIONS letters from other very special missionary friends, but these will have to be held over until later because of lack of space.

We have also some pictures of the children that were on our banquet program at the Northern Baptist Convention in San Francisco, and the Magic Mobeel which was built by the Crusaders in Pittsfield, Massachusetts, described last month.

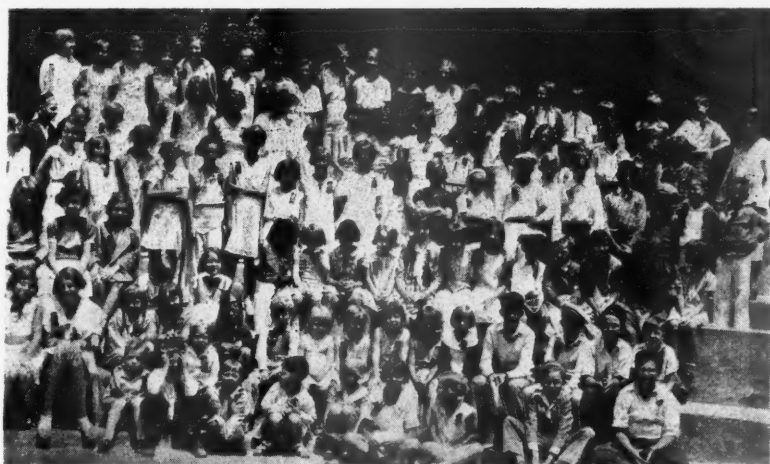
Mary L. Noble.

Libraries

Have you asked your public library to put in the children's shelves the books on our Reading Contest? Some have, with the result that many



THE MAGIC MOBEEL, MADE BY CRUSADERS OF MORNINGSIDE CHURCH, PITTSFIELD, MASS.



CRUSADERS OF BAKERSFIELD, CALIFORNIA

more missionary books are available for our Crusader children. Do not suggest the study books, as they are text books and not reading books. The Story and Study Hour Leaflet contains a list of graded books from which a selection may be made.

One leader wrote recently that she would like to exchange with another church the books that have been read by all the children. I shall be glad to be the clearing house for such exchanges.

The Treasure Train

The new gift container for the C. W. C. is called the Treasure Train. It pictures a railroad engine and two cars. The wheels are slots in which when filled there will be two quarters and eight dimes. The Train is loaded with missionaries, churches, schools, hospitals, Bibles, medicine, etc., all ready to help tell the world about our Saviour as soon as we supply the wheels. These gift containers may be used in Sunday schools or other children's organizations if the money is given to our Baptist missionary work and reported to us.

Boys' and Girls' Column

Bakersfield, California.

Dear Miss Noble:

Our C.W.C. group of the Kern River Association held their annual

Rally at Beale Park, May 21st. They came from all the different churches of the county. The morning was given over to a picnic in the Park, with 117 children not counting adults. Supervised games were played and a picnic lunch served.

At two o'clock we adjourned to the Calvary Baptist Church where our program was held. It was in charge of the Crusaders, with the president of the Taft group presiding. The Special Memory Assign-

ment was the basis of the devotional service conducted by the Calvary Church group. Gloria Valencia recited the Bible passage Matthew 6:25-34, the Herald Band illustrating it with pictures. The president of the Crusader company, Mary Ellen Allen, led in prayer and Rathburn Shelton sang "This is My Father's World." The Delano Crusaders put on two playlets, a Candle-Lighting Service and "Other Children Speak." The play "How Some Dollies Came to Go as Missionaries" was given by the Taft group.

Not long ago the Calvary Crusaders were awarded the book *Ling-Yang* for getting the most subscriptions to *MISSIONS* magazine and we hope to get more in the following year.—*Mary E. Allen, President, Calvary C.W.C.*

Erie, Pennsylvania.

Dear Miss Noble:

In behalf of the Immanuel Baptist Crusaders, I write you this letter. I will tell you some of the things our Crusader Company did last year. When we were studying



CHINESE CHILDREN WHO ATTENDED THE C. W. C. BANQUET IN SAN FRANCISCO

about Miss Sorenson of Alaska, we had a little talk given about her and her work. We also took an imaginary trip to Alaska and spent a day at the Home. We made a box and sent it to her. Miss Sorenson sent a letter to us which was very interesting. We studied all our missionaries with interest and read 362 books. We are interested in Rev. Blinzinger of Wyoming and also sent him a box. In our missionary auto we collected \$15 for missionary work.

We had an average of 50 members. The boys make wooden toys, puzzles and doll beds. The girls make scrapbooks, do sewing and make stuffed elephants. We have committees appointed by the president to take care of the books, keep the room clean, and to get new members. We thank you for the lovely book.—*Newton Bakley, President.*

From Our Special Missionaries

Suifu, W. China.

Dear Crusaders:

The proposal that we act as Special Interest Missionaries for the Children's World Crusade appealed to us very much. We have so recently left childhood ourselves that we feel that we would enjoy being reunited with young people of the Crusade age. We are not sure what demands will be made of us and therefore cannot promise to meet all requirements. We have just taken a number of pictures of various phases of Chinese life which we will send you shortly. We shall also endeavor to work out a few stories and news items which might be suitable for your purpose. We remind you, though, that since we are still language students and, therefore, haven't had the personal contacts with the Chinese that the older missionaries have had, we are forced to write as observers rather than knowers.

In regard to White Cross supplies, we can make excellent use of postcards and unmounted pictures. But please send them in small packages by *letter post*. The taxes on parcel



MR. AND MRS. CLARENCE G. VICHERT

mail in Szechwan are almost prohibitive.

At present Mrs. Vichert and I are in our new bungalow on Mount Omei. This is our first glimpse of the famous Buddhist mountain and we like it very much. The trip up the mountain from Kiating was made interesting by the number of pilgrims and beggars we passed. We are enclosing a couple of short stories adapted from incidents which happened during the last few months in Suifu. Cordially yours.—*Clarence G. Vichert.*



The Dragon's Eye

By CLARENCE G. VICHERT

Do you believe in dragons? If you lived in China you might for in olden times the dragon was the symbol of the Emperor. Even today pictures and life-like imitations of dragons are seen on the streets. Every Chinese child is acquainted with the Dragon Lantern parades on New Year's Eve and the Dragon Boat festival in the early summer. In the country there are still a few people who believe in dragons; and when they see thunder and lightning they say the dragons are waking from sleep.

One night not long ago a man from the country came to me and said, "I have something to show you."

"What is it?" I asked.

He did not reply but took from his jacket a tin box, and out of the box he took a small bottle with a stone in it. My curiosity was rapidly rising but my friend said not a word. He put the bottle under my desk and then turned my lamp low.

"Look!" he said, and pointed under my desk.

I looked and there was a bright light coming from the stone in the bottle.

"What is it?" I cried, "it keeps giving off light."

My friend smiled at my question. "I have shown this to several foreigners and none of them know what it is. Thirty years ago," he continued, "this was found on the bank of the Golden Sands River. It was during the time of the Manchu Empress and the Imperial Dragon was often seen flying across the sky. One day this dragon met a dragon from the south and a battle was fought. When the Imperial Dragon returned the Empress knew her reign was over for the dragon had lost its eyes."

"You don't mean that this stone —"

"Exactly," my guest interrupted, "if it is not the Imperial Dragon's eye, what is it?"

"Will you sell it?" I asked, impressed by his earnestness, "my countrymen have never seen a dragon's eye."

"No," he replied, "if I sell it the spirits will punish me."

I pled with him until he promised to let me have it, but he was insistent that I show it to our Emperor when I returned home.

Late that night I studied my new possession until I discovered its secret. The next day my friend came back and I returned my purchase; he was glad to get it back and I was glad to be released from the necessity of promising to visit our Emperor.

All of you who want to see a dragon's eye have but to take a small glass bottle of clear water, put a white stone the size of the end of your little finger in the water, and then place the bottle under a table. On the table have a candle or lamp that is burning dimly. Your dragon's eye will sparkle and shine, and if you want it to change colors. move bright-colored cloths near the lamp or candle.

Around the Conference Table

"Pray It Through"

ANTICIPATE ANOTHER PENTECOST

Isaiah 62:6: "I have set watchmen upon the walls of Jerusalem; they shall never hold their peace day nor night; ye who are God's remembrancers, take ye no rest, and give Him no rest, till He establish, till He make Jerusalem a praise in the earth."

Who of MISSIONS readers are "set watchmen," "Pray It Through" remembrancers? Who tarries in the secret place till "endued with power from on high"?

Before Pentecost, the disciples tarried ten days at Christ's command.

"Pentecost was the gift of God to a praying group."

"Power falls where prayer is focused."

Pray: That prayer be very definite for a fresh manifestation of God and His Spirit's power in the life and work of the Church; and for a revival of the Spirit and practice of witnessing for Christ (*Acts 1:8*).

Pray: For the missionaries at their stations, that they may be given courage and strength to carry the double load laid upon them.

"Pray It Through."

Every Cloud Has a Silver Lining

After the 1931-32 final receipts for our denominational missionary work had been counted and it was learned that we had fallen short of the previous year's receipts by a little more than \$500,000, serious consideration was given to the probable income for the present year, 1932-33. It is the policy of the Northern Baptist Convention to pay its bills every year, so far as it is possible, even though it means curtailment of missionary work.

In an endeavor to keep our missionary work on last year's basis if possible, the delegates attending the Northern Baptist Convention ap-

proved an effort to be made to secure \$500,000 in individual gifts over and above the regular amounts given through the church missionary envelopes. The women will attempt to secure \$150,000 of the total amount and will use silver boxes in this special effort.

The boxes are now available (free) in each State Convention office. Order them at once and begin using them immediately. The first opening will be at Christmas time, then the boxes are to be returned to the owners and used again until a later time in the spring.

A Christmas play has been prepared and one copy has been sent to every church in the Northern Baptist Convention. Because funds for printing are so limited, it will be necessary for the church to copy the parts, rather than use extra copies for each participant. This play is suitable to use in a church service or for a special evening service.

A few suggestions for the use of the box in your home:—Keep the box in plain sight at all times, in order that many silver and smaller coins may be slipped in easily; encourage visiting friends to assist by adding silver pieces; remember birthdays and other anniversaries with special gifts; place your gifts in the box as an expression of gratitude for answered prayer.

There are many methods which can be suggested. Let every Baptist woman provide herself and her home with a plan. Get your boxes NOW and begin filling them so there may be a large Christmas offering.

Constructive Work Reported

Judging from the year's reports which have come from many college counsellors, great things were being done for college students. It is interesting to note the time, strength and intelligent thought which were

given to the programs planned throughout the college year: Study classes; formal and informal gatherings; personal contacts; bringing to the various groups, whether in college or in the local high school, noted missionaries, denominational and interdenominational leaders in Christian service; entertainments planned for recreation as well as information; house parties; picnics; summer school; leaders' conferences.

Next to the Best

The best is to pay your pledge to local expenses and to denominational missions before you leave on vacation for the time you are to be away; the *next best* is to pay up as soon as you return. Many, many dollars spent in interest on borrowed money could be turned into active Christian service on local, home and foreign fields if individual church members would feel that they had an obligation to God for the weeks they are on vacation. Vacation time is a blessed time when used to regain strength for better service for our Lord in the active months of the year. It will be a happier time if the individual Christian has a consciousness of all obligations met. If for some reason it seemed impossible to meet these obligations before vacation, NOW is the next best time to care for them. You can save larger interest payments by caring for unpaid pledges NOW.

* * *

Change of Address

Under new postal regulations, when the postoffice rather than the subscriber notifies us of a change of address we are required to pay the Government two cents for the notice it sends. This is not much for one but when it is multiplied by hundreds it becomes a serious matter. It is important that every subscriber shall notify us two weeks in advance of contemplated change. If you wait until MISSIONS cannot be delivered to you at your old address, the notice is sent us by the postoffice. Please make this unnecessary. A postcard sent now will help you and us.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Literature Division, 152 Madison Avenue, New York, N. Y.

More Prize-Winning Programs

Last month the Open Forum announced the awards in the Program Contest. "MISSIONS Speaks," winner of the first prize, appeared in full in May MISSIONS. A description of the two prize-winning programs follows:

An Interdenominational Event

The program for the annual public missionary meeting of the First Church, Mechanicville, New York, won second prize. This was an evening meeting to which other Societies were invited. The opening service included organ music, a welcome to the guests, a hymn, the reading of the 91st Psalm, and prayer. The leader then announced the theme of the evening as tributes to the centennials occurring in 1932.

The first was the Washington Bicentennial. A girl and a boy dressed as Betsy Ross and George Washington respectively, sang and acted the duet, "How Betsy Made the Flag." The second was the 100th anniversary of the Troy Methodist Conference and also of the local Methodist Sunday school. As a surprise a dramatic sketch based on the history of the two was presented.

The next number on the program related to the anniversary of the writing of "America." (See June MISSIONS.)

Members of the Senior World Wide Guild featured the 100th anniversary of the American Baptist Home Mission Society by means of a play, "Mrs. Rip Van Winkle Wakes Up." So effective was their presentation that it was said they "made Narcissa Whitman and Sally Peck to live." After prayer by the pastor, the guests were invited to the church parlors where refreshments were served. These rooms were made beautiful with floor lamps, spring flowers and palms. The auditorium of the church also was beau-

tifully decorated with small pine trees and a tall trellis covered with climbing flowers. A large paper-covered wagon made an effective background.

Council of the Squaws

This program for a Mothers' and Daughters' banquet, sent by the Woman's Missionary Society of Woodruff Place Church, Indianapolis, was awarded honorable mention. It will offer suggestions not only for similar meetings but for programs on the American Indian, this year's home mission theme.

The program was in two parts, "The Feast" and "The Fire." The menu follows: Pink Plant Water (tomato soup), Mounds of the Hunt (meat croquettes), Quivering Clearness (jelly), White-Man's Joy (cake), Baked-in-the-Fire (crackers), White Roots (potatoes), Snow of the Rainbow (brick ice cream), Drink of the Braves (coffee).

During the second part of the program the following toasts were given: The Peace-maker of the Wigwam (toast to mothers); From Pa-poose to Maiden (toast from children to World Wide Guild); The Wigwam of the Great Spirit (toast to our church); The Squaw of the Future (inspirational address to daughters). Other program features were the Shepherd Psalm in Sign Language, "Such Stuff as Dreams Are Made Of" (a play), and special music.

Tools in Type

Action is the title of a new publication to take the place of the *Book of Remembrance*. The features which made the book so helpful for personal use, together with new features, combine to make *Action* one of the most valuable source books of the year. Order from your State Convention office or from the American Baptist Publication Society.

"The Gift Box Tells Its Story" is a new Christmas play describing the work of the National Boards and Societies. This will be distributed by State Secretary-Directors, who will send one copy to each church. Plan now for its use.

"My Most Successful Program"

Was it on home or foreign missions? An original idea or a "ready-made" program? Whatever it was, send it with all necessary details to the Open Forum Conductor for the Fifth Annual Program Contest. The prizes will be announced early in the year, and the awards made in May, 1933.

Are You Studying China?

When you are studying China you will be interested in putting on a program with Margaret Applegarth's service, *A Lantern in Their Hands*. It is full of information about China, beautifully written and arranged so that the audience and the leader take part in responsive readings. It may be had free at your State Convention office. Other literature about China: *China Survey*, *Little Maids All in a Row*, *Telling the Story in China* and *What Dolls Have Done*.

Samples of all the new literature published by any organization are sent each month in a packet which cost only \$1 a year.

Some Good Indian Plays

Indian Friendship, Winifred Hulbert; eight characters; two acts; 25c.

The Hogan Beneath the Sunrise, Winifred Hulbert; very fine sketch of Navajo life today; three characters; 25c.

Two Thousand Miles for a Book, Helen Wilcox; 28 characters; long, somewhat difficult but strong. Based on Lewis and Clark Expedition; 25c.

Where the Trails Cross, Darlington; six characters; Navajo life; one act; 15c.

Program Exchange

Wanted: Program outlines based on MISSIONS magazine; also suggestions for devotional services. Send to the Open Forum Conductor.

Letters from the Club Managers

It Is Never Too Late To Secure Our Cooperation

Dear Editors of MISSIONS:

Please send sample copies of MISSIONS to my address. Will it be possible to send the September issue? We want these copies for distribution among the young people of our church to secure subscriptions and the September number is so informative. I realize it is late to make this request but I know you will do the best you can. Thank you very much.

Sincerely,

Mrs. F. B. Waters.

Dayton, Ohio.

We Hope the Contest Succeeds!

Dear Editors of MISSIONS:

Enclosed please find check for subscriptions. Kindly begin with the September number and mail out at once, as we are starting another contest on questions. As a result of our contest, these new subscriptions came in. Perhaps it will bring more. I hope so!

Yours sincerely,

Mrs. Pearl Howerton.

Lompoc, Calif.

A Splendid Plan for Others to Follow

Dear Editors of MISSIONS:

The Young People's Union of the First Church here are planning an every member canvass to get subscriptions. We wish to know the lowest price you can make us for MISSIONS, in clubs or single. Also please send sample copies.

Thanking you in advance,

Sincerely,

Daisy Harper,

Sec. of Stewardship Missionary
Commission, Lamar, Colorado.

We Are Always Glad to Receive Letters Like This

Dear Editors of MISSIONS:

I have taken MISSIONS about 19

years and like it better all the time and encourage others to take it.

This is the second club I have sent in this year. There will be a few more names as their subscriptions run out soon and I will send them in. This makes 13 so far. Ours is a small church and we have built a new house of worship. We are using the questions once a month and it is creating interest in MISSIONS.

Respectfully, a satisfied subscriber,

Mrs. H. F. Rosebrough.

Maywood, Calif.

(Note: Since this letter was written, Mrs. Rosebrough sent in three more subscriptions.—Ed.)

Out of the Storm in China

By W. B. LIPPARD, D.D.

All the world is today looking intently at China. Doctor Lippard has had ample opportunity to become acquainted with Chinese conditions from wide travel and study in the land as well as from his vantage-ground as a secretary of the American Baptist Foreign Mission Society. The book is authoritative, up-to-date, and the accomplishment of an experienced writer. It cannot be neglected by any student of international policies of world Christianization; and certainly every Baptist should follow its narrative of Baptist missionary work in the Flowery Kingdom.

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In These Uncertain Times

Miss Laura T. Jones, of Pueblo, Colo., was pleased to write the following letter about the happiness which her ANNUITY AGREEMENT gives her:

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Miss Frances K. Burr, Treasurer

Woman's American Baptist Foreign Mission Society
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Indian Americans

The following important information will be found on a chart neatly printed and illustrated with Indian pictures:

FACTS

Total number of Baptist Indian Missionaries, 1931—48.

Total value of Baptist Indian Mission property—\$2,216,266.

In the World War, many Indians received the Distinguished Service Cross for extraordinary heroism.

Contrary to popular belief, the Indian population is increasing.

39,000 pupils are enrolled in church and Government schools.

43,500 pupils are enrolled in public schools.

Bacone College has students from 43 tribes and 17 States.

NEEDS

At least 40 large Government schools, with enrolments of from 200 to 1,000, have no resident full-time Protestant worker.

8 different fields, each having from 500 to 2,500 Indians, are appealing to Baptists to meet their needs.

145,000 Indians are still untouched by either Catholic or Protestant missions.

The companion chart on the American Indian is entitled "Comrades on the Moccasin Trail." The two charts sell for 25c and may be ordered from the Department of Missionary Education, together with a set of Sunday school stories previously announced.

* * *

The Szechuan Baptist Convention, West China, was held early in 1932. The culminating meeting was the ordination of two young pastors, Hsu Yao Gwang and Hu Gin Beh. Mr. Hsu is pastor of the Chengtu church. Mr. Hu has been asked to serve as Secretary of Evangelism.

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The American Baptist Publication Society, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

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The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

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Samples of these Single and Double Contracts will be sent to you on request.

"Where your heart is, there should your treasure go."

The Moccasin Trail

Northern Baptists should not fail to read and use the new book on the American Indian. It contains a graphic description of Baptist missionary work among our first Americans. The scope of treatment is indicated in the chapter titles:

The Pageantry of a Race.

From the War-Path to the Jesus Trail.

Our Eastern Indians.

Some Southwestern Indians.

Indian Baptists of the Sierras.

On the Trail of the Desert Indians of Nevada.

The Red Man Speaks.

The Story of My Life—Lucius Aitson. American Education and Indian Citizenship.

I. Why Educate an Indian.

II. The Romantic Story of Bacone College.

III. Give the Indian an Even Chance. Impressions of a Visitor.

The Indian: His Past, Present, and Future.

Study classes should use the book in connection with the mission study texts, and reading groups will find the book fascinating. Order from the Publication Society and its branch houses.

Friendly Council Fires on the Jesus Trail

Some of our Crusader Companies are organized in the Junior Department of the Sunday school and use the mission study books prepared each year for their teaching material. In most cases only forty minutes can be given for the worship and teaching. As the study books are written for smaller groups we have asked Miss Davidson (now happily Mrs. David Shipley), our former C. W. C. Field Secretary, to prepare a set of programs on "Many Moons Ago and Now" for use primarily in Sunday schools. They are ready and should have a large use not only in the Sunday school but in program meetings of other children's groups. They may be ordered from 152 Madison Ave., New York City, 218 Lancaster Ave., Buffalo, N. Y., or the Book Stores of the Publication Society. (Price 25c.)

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For information write to the

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We Look at Streets!

In our January book of missionary information for 1933, special emphasis will be given to the problems that confront our denomination in the modern city. For that reason the name chosen for this edition of the popular Northern Baptist annual is "Streets."

We shall look at streets in various parts of the world. In almost every country the same thing has happened: Abnormal concentration in certain places, to which the rural population is drawn as to a maelstrom. We shall see the effect on both city and country churches, and learn something of the earnest efforts that are being made to cope with a difficult situation.

Tell your pastor or church committee to put your name down for a copy of "Streets," which will be furnished free of charge.

It will be delivered the last week in December and will contain, besides handsomely illustrated articles, a suggested devotional program for each day in the month, with appropriate Bible texts.

F. B. PALMER,
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